

Nath. Cartwright

INTRODUCTION

TO THE BELIEF AND PRACTICE OF THE TRUE RELIGION.

Designed for young Persons, who have read,
*An Introduction to the Knowledge of the
Christian Religion*: And for the upper
Classes in Schools.

IN THREE PARTS.

CONTAINING,

- I. External Proofs of the Truth and Divine Original of the GOSPEL.
- II. The intrinsic Excellency of its Doctrines and Institutions; the holy Life of its Author, and his Confirmation of the divine Authority of the Scriptures of the Old-Testament.
- III. The Felicity arising from the Practice of Christian Virtues; and the Folly and miserable Consequences of Licentiousness and Vice.

Illustrated with

The Portrait of a Christian Indeed, or the
Man without Guile.

By H. CROSSMAN, M. A.

L O N D O N :

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INTRODUCTION

TO THE

BELIEF AND PRACTICE

OF THE

TRUE RELIGION

Designed for young Persons, and for the use of
as Lectures in the Sabbath School, and
as a Guide to the
Classes in Schools.

I. THREE PARTS.

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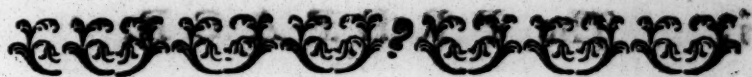
Illustrations.

The Fourth of a Christian's Inquiry, or the
Mind without Guilt.

By H. CROSBYMAN, M. A.

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Printed by J. and W. G. at the New York Office, and sold by
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THE
P R E F A C E.

THIS little Tract was written soon after the former *Introduction*, but lay dormant to wait the Issue, and Success of that; which I find, has been approved and thought useful by many respectable Persons: I am therefore encouraged to make this public, to carry on, and complete my Intention in both. The former was designed to sow the Seeds, and to instil into the Minds of the rising Generation, the first Principles of our holy Religion. This, to shew them in a short Compass, *the Certainty of those Things wherein they have been instructed*. That was to lay the Foundation of, this to build them up in, a right Faith, and Method of virtuous Living; and to *stablish, strengthen, settle*

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settle them in every good Word and Work; that whatsoever Things are pure; whatsoever Things are true; whatsoever Things are just; whatsoever Things are honourable, praiseworthy, and of good Report, they may think on, and follow after these Things. The former Volume has been received into public Schools, and taught memoriter; perhaps it might be a farther Improvement to young Students, if they were to translate some Portion of this for a Saturday Night's Exercise.

I only add; *May our Sons grow up like the young Plants, and our Daughters be like the polished Corners of the Temple, all kept clear from noxious Weeds, and venomous Creatures; all flourishing and aspiring upwards; all shining, holy, and devoted to their Maker's Service.*

May they, like our blessed Saviour, when he was young, *increase in Wisdom, as in Stature, and in Favour with God and Man.*



A N
I N T R O D U C T I O N
T O T H E
B E L I E F A N D P R A C T I C E
O F T H E
T R U E R E L I G I O N.



On proving our R E L I G I O N.

✱✱ THE Gospel of JESUS CHRIST, next
to the divine Author and Finisher of
it, is doubtless the greatest Blessing
that ever was vouchsafed to Mankind.
✱✱ And such is its real Worth and Ex-
cellency that it will stand the Test of the severest
Scrutiny, and like Gold, the best of Metals, the
more it is tried, the finer and purer will it appear.
Well therefore might *St Paul*, among other Pre-
cepts, recommend it to his Hearers to prove and
examine their Religion; which he had Reason to
hope, would beget in others the same Value and
Esteem of it which he himself had; who not only
declared, but shewed in Fact, that he *counted all
Things but Loss for the Excellency of the Knowledge
of Christ Jesus his Lord.* And seeing he was a Man

B

of

of Learning and Education, as well as an inspired Apostle, his Judgment is to be the more regarded, and his Advice should have the greater Weight and Influence upon us. But the Misfortune is, there are too many, who take their Religion barely upon Trust; and are Christians, only because their Forefathers were so, or because it is the general Persuasion of the Country where they are bred and born: which Carelessness and Negligence must occasion unavoidable Indifferency and Lukewarmness in their Profession. A Form and Outside, destitute of the Power and Spirit of Godliness. And they afford just matter of Shame to themselves, and Triumph to the Enemies of Christ, who can give no good Account of their Faith; why they are Christians, rather than Jews, Turks, or Infidels. To be well informed of the Grounds and Reasons upon which we believe, and to furnish ourselves with those Arguments that are the Supports and Pillars of the Truth, is a Duty absolutely necessary, and of infinite Advantage to preserve us from falling into Sin and Temptation, and to keep us stedfast against Errors, and Seducers of every Kind. It will be no less for our own Credit and Reputation, than for the Honour of our Religion, *to be ready, as St Peter advises, to give an Answer to every Man, who asketh us a Reason of the Hope that is in us.* And as the Doctrine itself, so the Arguments that are used to support and defend the Faith of the Gospel, are level and easy to every Capacity: They are such as the young Scholar in his Study; the young Lady in her Closet, or the Apprentice in the Shop, may read, mark, learn, and inwardly digest.

PART



P A R T I.

External Proofs of the Truth and
Divine Original of the GOSPEL.

A R G U M E N T I.

The Books of the New Testament were written by the Persons whose Names they bear, and are now the very same in Substance, as when they wrote them.

THIS appears from the constant Tradition that has gone in all Ages of the World about the Authors of these Writings: And the Subject-matter of them is of such a Nature that all Mankind were particularly concerned to examine them well, and to detect any Fraud or Forgery, if any had been in them: But yet they have always passed under the Names they bear, from the first publishing to this very Day, and we have undoubted Authorities in a continued Succession, to vouch for them. And that the Scriptures written by these Authors have been faithfully transmitted down to us, we have the utmost Assurance that is possible: They have been always read in the Christian Assemblies one Day in seven, and oftener. Through the several Corruptions, Sects, and Divisions that have been amongst Christians, they have yet all maintained one and the same Gospel: And if all the Copies, both ancient and modern, be compared together; if all the Ecclesiastical Writers from the Beginning to this Time, who have either commented upon them, or quoted them in Proof of

any Doctrine, were searched into, it would appear by all these ways of Trial, that our Scriptures are the same in Substance at this Day as they were at first, without any material Difference. As to verbal Differences, they must be expected in all ancient Books that have been often transcribed: If some Passages are wanting in some Copies, they are found in others; the same Thing is taught and cleared up elsewhere; but in every Thing of Moment, that concerns the Doctrines or Precepts of CHRIST and his Apostles, or the Proof they gave of their divine Mission, these Scriptures every where agree; and farther Agreement than this cannot surely be desired.

ARGUMENT II.

The Writers of the New Testament were Men of Credit and Integrity, whose Testimony may justly be depended upon in the Matters they relate.

THEY were from the Beginning Eye-witnesses of what they attest, or at least lived in our SAVIOUR's Time, and had an intimate Acquaintance with his Attendants and Followers: And the greater Part of them were *unlearned and ignorant Men*; who are most likely to tell the Truth, and not at all fit to carry on any Imposture. In their Writings there appear all the Marks of Sincerity that can be desired: Their Style is plain and unaffected, without Art or Ornament. They dissemble not the Failings of their chief Apostles, nay, they spare not even themselves. And that they were sincere, honest Men, who without Artifice or Design truly declared what they knew, appears

appears farther, because they could have no worldly Interest to serve, no Prospect of gaining any Advantage by their Testimony; but on the contrary, exposed themselves to the Hatred and Displeasure of the World, chearfully suffered the greatest Hardships and Persecution, for the Sake of that Doctrine they taught, and at length, sealed the Truth of it with their own Blood. Now it cannot be imagined they would have been such shallow Impostors as this comes to, to have undergone so many Sufferings, and even Death itself, in Defence of this Religion, had they in the least suspected it to be false. For either these Men did believe a future State, or they did not: If they had not believed there was another Life, we may be sure they would not so readily have parted with this; and if they did believe, as they professed, that there was another World after this, and a just and holy God to reward and punish therein, they durst not have published any Thing false to Mankind, much less defend and vindicate it under the Rack of the sharpest Tortures, to their last and dying Breath. This may fully convince us that the first Preachers of the Gospel were firmly assured of the Truth of those Things they declared to the World concerning their Lord and Master, JESUS CHRIST. Besides there were extant at that very Time an whole Series of Prophecies, delivered down successively from Age to Age for above three thousand Years before, all visibly accomplished in that JESUS whom they preached, and proving Him to be the very CHRIST. To these Predictions they constantly appeal, in which were foretold such Things as infinite Knowledge only could foresee.

ARGUMENT III.

The Miracles wrought by our blessed SAVIOUR are a standing Proof of his divine Authority, and of the Truth of his Religion.

FOR as he spake such Words as Man before never spake, so he performed such Works as no Man could *except God was with him*. He caused the Deaf to hear, the Dumb to speak, the Lame to walk, and gave Sight to one that was born blind: either using no Means at all, or such as were next to none; at least, which could no ways effect the Work that was wrought without some extraordinary almighty Power. Generally, by a word speaking, he cast Devils out of the possessed, and cured the Sick of the most inveterate Distempers.

With five Loaves and two or three Fishes, he satisfied the Hunger of many Thousands; and more than once he raised to Life Persons known to be dead; as the Widow's Son, who was carrying out to his Burial, and *Lazarus*, who had lain so long in the Grave as to be thought corrupted. And there is one Miracle, which though not done immediately by CHRIST himself, yet was wrought by the Finger of God, to testify his divine Mission at a Time when he was in the lowest State of his Humiliation, suffering on the Cross; and that was an Eclipse of the Sun for three Hours together, contrary to the common Course of Nature, when the Moon was at the full; the unnatural Darkness being attended with a prodigious Earthquake, rending the Vail of the Temple, and the like. And next to this, was that mighty wonderful
work

work of the blessed JESUS, in raising up himself from the Dead, the third Day after he was crucified, and within a short Time ascending into Heaven in the Sight of above an hundred Spectators.

And to shew still farther how much He was endued with the divine Power of God, the same JESUS who himself wrought so many Miracles upon Earth, after he was gone into Heaven conveyed the like Power to his Disciples and Followers: They also cast out Devils, healed the Sick, and restored the Dead to Life again: And can we suppose that GOD would have born Witness to CHRIST and his Disciples with such Signs and Wonders, if they had not taught what was according to his own Will?

And it is worth our Notice, that these Miracles were not wrought barely to shew their Power and Authority, but were generally of the greatest Benefit both to the Souls and Bodies of Men.

They were wrought to lessen or remove the Miseries of the Afflicted, and at the same Time were accompanied with seasonable Advice to raise in them pious Resolutions, and to make them shew their Gratitude towards GOD by their Obedience to his Will. These Miracles were likewise wrought to establish a Religion which should restore what Vice had corrupted, and Ignorance had darkened; which should regulate the Passions, and purify the Hearts of Men; which should teach divine Doctrines and Truths; all tending to improve the Understanding, to raise the Hopes, reform the Lives, and promote the Happiness of Mankind.

ARGUMENT III. Continued.

‘LET us suppose, says the great Mr *Addison*, that a learned Heathen Writer, who lived within sixty Years of our SAVIOUR’s Crucifixion, after having shewn that false Miracles were generally wrought in Obscurity, and before few or no Witnesses, speaking of those that were wrought by our SAVIOUR, has the following Passage.’ “But his Works were always seen, because they were always true; they were seen by those who were healed, and by those who were raised from the Dead. Nay they were seen not only all the while our SAVIOUR was upon Earth, but survived after his Departure out of this World; nay some of them were living in our Days.” ‘I dare say you would look upon this as a glorious Attestation for the Cause of Christianity had it come from the Hand of a famous Athenian Philosopher. These forementioned Words however are actually the Words of one who lived about sixty Years after our SAVIOUR’s Crucifixion, and was a famous Philosopher at *Athens*.

‘But it will be said, he was a Convert to Christianity. Now consider this Matter impartially, and see if his Testimony is not much more valid for that Reason. Had he continued a Pagan Philosopher, would not the World have said that he was not sincere in what he writ, or did not believe it; for if so, would not they have told us he would have embraced Christianity? This was indeed the Case of this excellent Man; he had so thoroughly examined the Truth of our SAVIOUR’s History, and the Excellency of that Religion which he taught, and was so entirely

‘tirely convinced of both, that he became a Pro-
‘selyte, and died a Martyr.

‘*Aristides* was an Athenian Philosopher, at
‘the same Time, famed for his Learning and Wis-
‘dom, but converted to Christianity. As it can-
‘not be questioned that he perused and approved
‘the Apology of *Quadratus*, in which is the Pas-
‘sage just now cited, he joined with him in an
‘Apology of his own, to the same Emperor on the
‘same Subject. This Apology, though now lost,
‘was extant in the Time of *Ado Viennensis*, A. D.
‘870; and highly esteemed by the most learned
‘*Athenians*, as that Author witnesses.’

Farther, because it was a Custom in ancient
Times for the Governors of Provinces to commu-
nicate to the Roman Emperors every strange and
uncommon Accident which happened under their
Government; *Pontius Pilate* sent to acquaint his
Lord *Tiberius Cæsar* with the Resurrection of JESUS
CHRIST, which was then the common Discourse
of all *Palestine*, giving him an Account also,
“That he had heard of many other Miracles of
“his, and how that rising again after he had been
“dead, he was now by many believed to be a
“GOD.”

Tiberius having recieved so authentick an Ac-
count, though plunged in all Lewdness and Wick-
edness, referred this Matter to the Senate, and
proposed that CHRIST might be taken into the
Number of the Gods, and made it punishable to
accuse any Man for being a Christian, during his
Reign. And this Information of *Pontius Pilate*
was entred upon Record at *Rome*, to which *Jus-
tin Martyr* appeals in his Apology to the Emperor
Antoninus Pius and the Senate; and *Tertullian* also

in his Apology, which was likewise presented to the Senate of *Rome*, at least to the Governors of the Provinces. They both lived in the next Age, and were both educated in a different Religion, and upon these and such like Proofs became Christians. These were Men of excellent Learning and Judgment, who would not have had so much Confidence, and so little Understanding, as to appeal to that Account which *Pilate* sent to *Tiberius*, if no such Account had ever been sent, or none had been then extant to be produced. But by the special Providence of GOD, this was inserted into the publick Records of *Rome*, and was to be seen there for a long Time after.

ARGUMENT IV.

There is another Sort of Miracles belonging to JESUS CHRIST, of which we even of this Time have sensible Evidence; I mean his divine Foreknowledge.

HE foretold the entire Fall and Abolition of the Temple-worship, in his Conference with the Woman of *Samarita*. *St John* iv. 21. *Believe me*, says he, *the Hour cometh, when ye shall neither in this Mountain, nor yet at Jerusalem, worship the Father.* He likewise prophesied of the utter and final Destruction of *Jerusalem* in these memorable Words addressed to the City, with weeping over it. *If thou hadst known, even thou, at least in this thy Day, the Things which belong to thy Peace; but now they are hid from thine Eyes: For the Days shall come upon thee, that thine Enemies shall cast a Trench about thee, and compass thee around, and keep thee in on every Side, and shall lay thee even with the Ground,*

Ground, and thy Children within thee, and they shall not leave in thee one Stone upon another, because thou knowest not the Time of thy Visitation, St Luke, ch. xix. v. 42, 43, 44. Two other Evangelists inform us, that Jesus went out and departed from the Temple, and his Disciples came for to shew him the Buildings of the Temple; And Jesus said unto them, See ye not all these Things? Verily I say unto you, there shall not be left here one Stone upon another that shall not be thrown down. And when the Disciples privately asked him, when these Things should be? He answered, when ye shall see the Abomination of Desolation, spoken of by Daniel the Prophet, standing in the Holy Place; i. e. when ye shall see the Roman Armies, consisting of Idolatrous Soldiers with abominable Images of their Idols painted on their Standards, encamped about Jerusalem, the Holy City, causing Desolation and Ruin wherever they come; then there was to be an End of the City and Sanctuary, and the Sacrifices and Oblations were to cease, and be no more. This Prophecy was uttered near forty Years before that tragical Desolation happened; when as yet there was no visible Approach or Appearance of it; and the very Books, in which it is related, were written and published several Years before the Romans besieged Jerusalem. But so punctually was it fulfilled in the Event, that, as Josephus the Jew (who lived an Eye-witness to the dismal Scene) informs us, the whole City and Temple, with all its magnificent Structures, were razed to the Ground, excepting a few Towers in the Fortifications, left as Monuments of its former Strength, and of the Roman Power; at the same Time that all within was so utterly defaced and destroyed,
that

that not one Stone was left upon another, nor any Traces remaining of a former City existing in the Place. Their brave and pious Enemy the Roman General *Titus*, laboured to save them with as much Solitude as if his own Interest had been concerned in their Preservation; he was particularly careful to preserve that Wonder of the World, the glorious Temple, and gave out his Commands accordingly. Notwithstanding which a common Soldier, "as if it were by a divine Impulse," (they are *Josephus's* own Words) being lifted up by another Soldier, hurled a Firebrand into one of the Windows, which consumed to Ashes the most beautiful and magnificent Structure in the Universe. The Observation of *Eusebius* deserves a Place here; "Whosoever, says he, shall compare the Words of CHRIST with the History that *Josephus* has written of the War, cannot but admire the Wisdom of GOD. and acknowledge his Prediction to be divine." For as the Jewish Nation was at that Time in a very flourishing State, the Event here foretold, was altogether improbable. Besides, the Circumstances of the Destruction were very numerous, as mentioned in the Prophecy, and surprisngly particular; the Language also in which the whole is conceived, is without the least Ambiguity. It is therefore a Prophecy of such a Nature as could not possibly be forged by an Impostor, but must come from a Person sent and commissioned by GOD himself; whose sole Prerogative it is to behold the Things that are, and are to be, in Heaven and in Earth.

In the Manner we have seen, were our SAVIOUR's Words fulfilled, one million, one hundred thousand Persons, as the Jewish Historian farther

farther informs us, perished in that famous Siege; besides, almost one hundred thousand more that were made Slaves; a Thing not to be paralleled in any other History. Thus was that miserable People consumed, after *they had filled up the Measure of their Iniquities* by crucifying the LORD of Life, who, according to the Scriptures, rose from the Dead, and afterwards came to visit them in the dreadful Manner above described, to the utter Ruin and Excision of their State and Nation; for although Jews are still in being, yet they are no Nation; and this is another Evidence of what we are proving.

ARGUMENT IV. *Continued.*

The astonishing Dispersion of the Jews in all Nations to this Day, is at once a Completion of Prophecies, and a visible Infliction of the Curse which their Forefathers entailed upon them by that fatal Sentence, *his Blood be on us and our Children*: Such a Dispersion is altogether unaccountable upon any other Principle; since they are a People very numerous and immensely rich. They never could settle as a political Body in any Part of the World, but are mixed with, yet plainly distinguished from all other Nations, and scattered over the Face of the whole Earth, wandering about as it were with a Mark set upon them; a Thing of which there neither is, nor ever was any other Instance in the World. The apostate Emperor *Julian*, out of Spight to Christianity, and hoping to disprove the fulfilling of our SAVIOUR's Predictions, attempted to re-establish the Jews, and in order to it, to rebuild the Temple at *Jerusalem*. But he found himself disappointed in his

his Aim by Earthquakes and Balls of Fire bursting out of the Foundation, destroying the Works and consuming the Workmen. This is attested by an eminent Heathen Writer, who lived at the Time, of noble Extraction, a Friend and Admirer of *Julian*, and his Companion in Arms, *Amianus Marcellinus*, whose Account is in the following Words :

“ *Julian* (having been already thrice Consul) taking *Sallust*, Prefect of the several *Gauls*, for his Colleague, entered a fourth Time on this high Magistracy. It seemed strange to see a private Man associated with *Augustus* ; a Thing, which since the Consulate of *Dioclesian* and *Aristobulus*, History afforded no Example of. And although his Sensibility of the many and great Events which this Year was likely to produce, made him very anxious for the future, yet he pushed on the various and complicated Preparatives for this Expedition with the utmost Application : and having an Eye in every Quarter, and being desirous to eternize his Reign by the greatness of his Atchievements, he projected to rebuild at an immense Expence the proud and magnificent Temple of *Jerusalem*, which (after many Combats, attended with much Bloodshed on both Sides, during the Siege by *Vespasian*) was with great Difficulty taken and destroyed by *Titus*. He committed the Conduct of this Affair to *Alypius* of *Antioch*, who formerly had been Lieutenant in *Britain*. When therefore this *Alypius* had set himself to the vigorous Execution of his Charge, in which he had all the Assistance that the Governor of the Province could afford him, horrible Balls
of

“ of Fire breaking out near the Foundation,
 “ with frequent and reiterated Attacks, rendered
 “ the Place from Time to Time inaccessible to
 “ the scorched and blasted Workmen; and the
 “ victorious Element, continuing in this Manner
 “ obstinately and resolutely bent, as it were, to
 “ drive them to a distance, *Alypius* thought best
 “ to give over the Enterprize.

“ Thus did the Vigilance of Providence not
 “ only vindicate the Honour of CHRIST, and
 “ our holy Religion in the open View of all Men,
 “ but in its Goodness secured the Record of this
 “ memorable Act, left in the Writings of a most
 “ unexceptionable Witness.

ARGUMENT V.

THERE is another Fact of the same publick Nature as the former, which is both an Argument of divine Knowledge in CHRIST who foretold it, and likewise of a divine Power attending his Doctrine; I mean, the swift and extensive Propagation of Christianity, promised by our LORD at the very Time when he told his Disciples they should be hated, afflicted, and killed for his Name's sake. *St Mat. xxiv. ver. 5, 9, 10, 14.* and fulfilled at the very Time, as all History testifies, when Infamy, Oppression and Persecution were actually the dismal Portion of his Followers; an Event impossible to be foreseen in the first Dawn of the Gospel, without a clear insight into Ages not then existing; and as impossible to be brought to pass under such Opposition, and by such Agents as were employed in it, without some miraculous Assistance from above.

Here

Here are twelve Men of obscure Birth and Parentage, of the meanest Education, of the plainest and simplest Understandings, unpolished by Learning and Eloquence, unimproved by Experience and Converse, Men of no Subtlety, Art, or Address, who had no manner of Authority, Interest, or Repute in the World; These Men undertake to convince the World that one JESUS, a Man who had just before expired publicly on a Cross, between two Thieves, submitting himself to all the Indignities that could be offered to him, was the Son of GOD, the CHRIST, the great Prophet who should come into the World: And in Consequence of this, they preach up a Doctrine, the most repugnant that could be to the Desires of Flesh and Blood; the most unwelcome to Mens natural Passions and Inclinations; to their settled Habits, and inveterate Prejudices; contrary to the established Rites and Religions of all Countries on the Earth. They set out from *Jerusalem* with this Design; they disperse themselves through all the Quarters of the Globe; they succeed every where; and in a very short Time prevail with great Multitudes in every Nation and Kingdom to submit to the Laws and own the Religion of JESUS. Here was no Manner of Proportion between the Cause and the Effect, between the Work which was wrought, and the Instruments that wrought it; and therefore we must from hence conclude that a divine invisible Power went along with them in every Step, and miraculously blessed their Endeavours. As they had no Help from the Powers of this World, civil or military, so had they all the Opposition that was possible; which they withstood and baffled. They sowed the good

good Seed of the Word under the very Feet of the Roman Magistrates and Soldiers; who, though they trod it down, and rooted it up, yet could not destroy it so far, but that it still sprang out again and yielded a fruitful and glorious Harvest. We read that *Herod* stretched forth his Hand to vex the Church of CHRIST, and that he murdered *James* and imprisoned *Peter*, but the Word of God grew and multiplied. When the Heathen Emperors levelled their murdering Edicts against the poor Christians, and one Persecution followed upon the Neck of another; this, in all human Views, was the most likely Method that could be taken to frighten and discourage Men from professing the Gospel, when they found that they should be persecuted and die for it; but on the contrary, this cruel Effusion of Blood was as a timely watering to God's Church, and made it still the more flourishing; *Believers were daily added to the Lord*: And it is amazing to consider with what Magnanimity, Chearfulness and Constancy they underwent the most dreadful Torments. Aged Fathers forgot the Infirmary of their Years; delicate Matrons and tender Virgins the Softness of their Sex and Constitution; they submitted to the Fury of their Tormentors, as patiently in a Manner, as the Anvil does to the Hammer, which will sooner weary the strongest Arm, than yield to the hardest Blow. So perfectly victorious was the Christian Faith over all worldly Powers and temporal Considerations. Even the Executioners themselves, in doing their Office, were sometimes made immediate Converts, and ready to become the next Sufferers. The Emperor *Julian*, after he had exerted all his Malice, and Cunning, and
sovereign

sovereign Power, to set at nought CHRIST, and to put a stop to the Progress of the Gospel, made publick Confession in his last Moments that this Attempt was too hard for him. Having received a mortal Wound, and filling his Hand with Blood from thence, he threw it up towards Heaven, to express his Rage against CHRIST to whom he imputed his violent Death, saying these Words, *Vicisti Galilæe*, Thou hast conquered, *O Galilean*; for so he called CHRIST, declaring him to be endued with the Power of GOD; a Power to kill and make alive; to save Life and to destroy it. A collateral Argument shewing how visibly and signally the divine Vengeance was displayed in the Misfortunes and remarkable Deaths of the Princes and great Men of the Earth, who dared to persecute the Holy JESUS, his Ministers and Followers. *Herod* the great, the Metropolis of whose Kingdom was *Judea*, hearing of the Birth of a newborn King of the Jews, and apprehending his own Kingdom in danger from such a Competitor, sent forth and slew all the Children that were in *Bethlehem* from two Years old and under, hoping to involve the young King in this Massacre; and so rigorous was the Execution, that one of *Herod's* Sons then at nurse was also said to be slain in the Number. *Augustus*, hearing of these enormous Cruelties, declared "he had rather be *Herod's* Hog than his Son." Not long after this, *Herod* began to feel the Vengeance of Heaven upon him, being smitten with a strange and terrible Distemper; according to *Josephus*, he was inflamed with a slow Fever burning within him, which inwardly afflicted, and caused grievous Ulcers in his Bowels, and a furious Colick; he had a voracious
and

and insatiable Appetite, venomous Swellings in his Feet, Convulsions in his Nerves, violent Asthmas, Rottenness in his Members, Itchings, and crawling Worms, so that he was a perfect Hospital of the most noisome Diseases; he called in Physicians from all Places, but without Success; for he died soon after, but not without farther Testimonies of his Cruelties.

His Kingdom was divided between his three Sons, *Archelaus*, *Herod*, and *Philip*. And in those Days *John* the Baptist, being in the Dominions of *Herod* the Tetrarch, boldly repaired to the Court of that Prince, and reproved him for his unlawful Cohabitation with *Herodias*, the Wife of his Brother *Philip*; at which she being exceedingly provoked, prevailed upon *Herod* to imprison and have him beheaded. She was the Daughter of *Aretas* King of the *Arabians*; and upon her Account, *Herod* after the Death of *John* went to War with his Father in Law, and he with his whole Army was vanquished in Battle. *Josephus* declares that the Jews looked upon his Cruelty to *John* as the Occasion of that Overthrow, God being angry with him for the Death of *John* the Baptist. *Josephus* farther says, that *Herod* was deprived of his Kingdom for the Sake of this *Herodias*, and was, together with her, banished to *Lyons* in *France*, where they lived ingloriously and died miserably.

About the same Time, *Pontius Pilate* was at *Vienna*, not far from *Lyons*, where being in extreme Misery, deposed from his Government, and daily afflicted by *Caligula*, he killed himself, and became the Avenger of his own Wickedness, as the Betrayer of CHRIST had been before.

In

In the fourth Year of *Claudius Cæsar*, *Herod Agrippa* raised a sharp Persecution against the Christians, being desirous to ingratiate himself with the Jews, and that he might not fail in his popular Designs, he struck at the Apostles themselves, and began with *James* one of the Sons of *Zebedee*, whom without Delay he condemned to Death. Soon after this, *Vespasian* began the Siege of *Jerusalem*, and *Josephus* was not afraid to testify in writing, declaring himself in these Words; "These Things beset the Jews in the way of Revenge for *James* the Just, who was the Brother of *JESUS* called *CHRIST*, because the Jews had murdered him, being a most righteous Man." *Herod* finding how much he had pleased the Jews by killing *James*, proceeded farther to take *Peter* also. But not long after, he was smitten by an Angel, and was eaten up of Worms, and gave up the Ghost. *Eusebius* observes, that the Consent between Holy Writ, and the History of *Josephus*, who relates this Matter at large, is worthy Admiration. Afterwards, the Emperor *Nero*, that Brute of a Man, ordered *St Peter* to be crucified, and *St Paul* to be beheaded, and cruelly treated Numbers of the Christians; but as the Historian speaks, he did not go unpunished; for *GOD* had Regard to the Sufferings of his People. The Tyrant being dispossessed of his Throne, and finding himself in Danger of Death, became his own Executioner. After *Nero*, there arose another Tyrant, not much inferior to him in Cruelty, who set himself to persecute the Servants of *CHRIST*. He caused the Apostle *St John* to be bound, and cast into a Cauldron of boiling Oil, or Oil set on Fire, from which he came out unhurt, and afterwards.

wards banished him to the Isle of *Patmos*. At length he was stabbed by his own Servants, his Wife being in the Confederacy; and Order was given by the Senate of *Rome*, that no Statue should be erected for him, nor any Memorial left of him to Posterity.

The Emperor *Decius* was drowned in a deep Lake or Bog, and never had the Honours of a Funeral, for his Body was never found, but became a Prey to the Beasts of the Earth, and the Fowls of the Air.

Valerian, was taken Prisoner by *Sapores* King of *Persia*, who carried this old Emperor into his own Country, and treated him with Indignities below the meanest Slave; for the insulting *Persian*, as often as he had Occasion to mount his Horse, made *Valerian* stoop down that he might make his Back a Step to get upon. He was often carried up and down in Bonds, drest in imperial Attire; and after his Death, his Skin was flead off, his Body preserved by Salt, and hung up in one of the Temples of the Persian Gods, for a perpetual Trophy of his past Calamities.

Aurelian, his Successor, seemed to forget what had befallen *Valerian*, and was preparing to persecute the Christians with great Rage and Fury; but, as *Eusebius* speaks, God was pleased to bind up his Arms; for before his Edict against the Christians was sent over to the Provinces of the Empire, he himself was killed by some of his own Domesticks.

Dioclesian was the next who exercised great Cruelty against the Christians; and soon after, as *Constantine* and *Eusebius* themselves attest, his Palace at *Nicomedia* was consumed by Thunder and

and a Fire sent from Heaven ; at which the Emperor was so astonished that he seemed ever after to have continued, *ἰμπερόντος*, always fearing he should be struck with Thunder, so that he was forced to resign his Empire ; and after seven Years spent in Retirement, and under such an heavy Pressure of Guilt, and uneasiness of Mind, that he could neither eat nor sleep, he at length died, partly of Hunger, and partly through Anguish of Spirit.

Maximian, surnamed the *Herculian*, an Enemy to Morality as well as Christianity, was spoiled of his Empire, and hanged ; a Death sufficiently ignominious for one who had governed the Roman Empire near twenty Years ; but the Hand of Heaven was more visible and signal in the Punishment of the other *Maximian*, that grand Promoter of the Persecution, who was visited by an incurable Disease in his Bowels, so that he endured insupportable Pains and Torments, greater than he had inflicted upon the Christians, under which he languished an whole Year. His Conscience awakened him to a Sense of his Wickedness, and to discern that his cruel Treatment of the Christians had brought upon him the afflicting Hand of God, therefore he published an Edict of Indulgence to allow them the free Exercise of their Religion ; upon which the Prison-doors were set open and many Christians set at Liberty, and soon after he expired in great Misery.

Severus had his Veins cut so that he bled to Death ; *Maximin* poisoned himself, and died in dreadful Torture, calling upon JESUS CHRIST with many Tears to have Pity on him. *Maxentius* was drowned in the *Tyber*, and his Body being
found,

found, his Head was struck off, and carried in Triumph before *Constantine's* Army.

These Things are related by *Eusebius*, *Lactantius*, and several other Writers. Thus did He, who is higher than the highest, pursue and overtake with his Judgments the Princes of this World, who set themselves against the holy JESUS, and that Religion which he hath planted; notwithstanding which, it triumphed and prevailed with almost incredible Success, to the strengthening the Faith of the primitive Believers in its divine Original, and affording to Christians in all succeeding Ages, a convincing Proof, that it was not of Men but of God.

Another collateral Argument shewing the Efficacy of the Prayers of Christians, and that the Heathens were convinced of their Acceptance and Prevalency with God.

The Emperor *Mar. us Aurelius Antoninus* had been for a Time a violent Persecutor of the Christians, but was brought to a Conviction of his Error, and to shew them Favour and Indulgence by the following extraordinary Circumstance.

Being engaged in a War against the *Germans*, his Army was brought into so great a Strait, by Reason of Thirst, that he knew not what Course to take; he had immediate Recourse to the Roman Gods by Prayer, but finding his Suit neglected by them, he called out those who went by the Name of Christians, and upon the Muster finding their Number considerable, he charged his Calamities wholly upon them; upon which they prostrated themselves upon the Earth, and offered up Prayers for the whole Army. Their Enemies thought this a nunnatural Sight, but a more wonderful

derful followed, as *Eusebius* relates ; for suddenly there came upon the Enemy a Storm of Thunder and Lightning, which put them to Flight ; but a pleasant and refreshing Shower came upon the Roman Army while they were perishing with Thirst, having been five Days without Water. The Emperor therefore published an Edict, for the Toleration of Christians ; for Fear that by the same powerful Prayers, they should fetch down the like Artillery from above against him.—Of the Truth of this Fact, and of the miraculous Relief here mentioned, we are assured from undoubted Authority, that of *Tertullian*, who lived very near to the Time when this happened. And for a farther Confirmation of it we have the Testimony of Mr *Addison*, who in the Remarks made in his Travels through several Parts of *Italy*, observes, that the Pillars of the Emperors *Trajan* and *Antonine*, which he saw at *Rome*, were the two noblest in the World. “ The most remarkable
 “ Piece, says he, in *Antonine’s* Pillar, is the Fi-
 “ gure of *Jupiter Pluvius*, sending down Rain on
 “ the fainting Army of *Marcus Aurelius*, and
 “ Thunderbolts upon his Enemies, which is the
 “ greatest Confirmation possible of the Story of the
 “ Christian Legion, and will be a standing Evi-
 “ dence for it, when any Passage in an old Author
 “ may be supposed to be forged. I have seen a
 “ Medal that, according to the Opinion of many
 “ learned Men, relates to the same Story. The
 “ Emperor is entitled on it *Germanicus* (as it was
 “ in the Wars in *Germany* that this Circumstance
 “ happened) and carries on the Reverse a Thun-
 “ derbolt in his Throne ;” for the Heathens at-
 tributed the same Miracle to the Piety of the Em-
 peror,

peror, which the Christians ascribed to the Prayers of their Legion.

“*Mark* by his Prayers fetched down Thunder
“from Heaven, to defeat the Designs of his
“Enemies; but upon his own Army a Shower
“of Rain, when they were ready to perish with
“Thirst.

ARGUMENT VI.

THE Gospel Method of atoning for Sin, and reconciling our offended God, is another Evidence of its being the true Religion. It was the general Notion of Mankind, both *Jews* and *Gentiles*, in all Ages of the World, that some Sacrifice of Value was necessary to atone for their Sins, and to appease the Wrath of the Supreme Being; therefore Sacrifices were a constant Part of their religious Worship, wherein they offered up Beasts, nay Men, and even their own Children; which Custom, however barbarous, was yet grounded upon this Notion, that the more valuable and dear, the more acceptable the Offering. But none of these Sacrifices could answer the End for which they were intended. *It was not possible that the Blood of Bulls or of Goats could take away Sin.* How could the giving up the *First-born*, and the *Fruit of the Body*, be any Satisfaction for the *Sin of the Soul*? Or how could the Sacrifice of the best of Men be sufficient to atone for others, when they who offered it were Sinners, and wanted an Atonement for themselves? But surely the universal Sense of all Mankind, that without the shedding of Blood there could be no Remission; and their offering in Sacrifice what was best and dearest to them, was a

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continual Type and Prophecy of the Lamb of God; some perfectly innocent and righteous Person being, in the Fulness of Time, to be offered for the Sins of the whole World. And that Religion, which reveals to us such a Sacrifice, with the Assurance of Pardon and Reconciliation to all who shall rely upon it, seems to be the only true Religion, as it fully answers the Necessities and Expectations of all Mankind,





PART II.

The Truth and Divine Original of the Christian Religion, is farther evident from the intrinsic Goodness and Excellency of its Doctrines and Institutions.

ARGUMENT I.

WHERE Miracles have been wrought, and so many other Evidences produced in Confirmation of any Doctrine, and that Doctrine is in itself wise and holy, and conducive to the Happiness of Mankind, and the author of it a Person of unblemished Life and Conversation (as will hereafter be shewn) all these Considerations together must surely demonstrate to us a Divine Revelation beyond all Possibility of doubting. The Gospel of JESUS CHRIST is such a Treasure of hidden Wisdom, as was never before opened to the Sons of Men. It gives us the clearest Information concerning the Nature and Perfections of the supreme Being. It discovers to us a Redeemer and Holy Spirit; the One to make atonement for our Sins, the Other to help our Infirmities. It exemplifies to us the Resurrection of the Dead, by a familiar Instance, well known to the most unlearned, that of Seeds and Grain,

Grain, which being cast into the Ground, die and are buried, and then revive again the same Body as before. It reveals to us a future Judgment and an everlasting State of Happiness or Misery, the most powerful Incentives to an holy and virtuous Conversation, and the most unspeakable Comfort to the Righteous in this Pilgrimage of Tears. That there are Mysteries in this Doctrine, is so far from being an Exception against it, that it is a farther Argument of its Divine Original, and shews it to be agreeable to the other Dispensations of God towards Mankind. And we may as well on this Account complain against the Author of our Being, as against the Author of our Religion; for there are many Difficulties in the Works of Nature which cannot be resolved; nay, we know not our own selves, nor how our Souls and Bodies are united, and act upon each other; and why then should we expect to understand the Nature of the Triune Godhead so far above us, or how God and Man subsist in the one Person of JESUS CHRIST?

Besides, was there nothing in Religion above our Reason to comprehend, how could it have been consistent with itself? what Room for the Exercise of that Faith, which is required as a fundamental Duty, with a Blessing pronounced to those who have not seen and yet have believed?

If vain Men would but rest contented, we learn that the full Revelation of these Mysteries is reserved for a more glorious State, wherein we shall have a clear View of the Things which we now behold

hold through a Glass darkly, when we shall see GOD as He is, and know even as we are known.

ARGUMENT II.

THE Duties and Precepts enjoined by the Christian Religion, for the Observance of which we are promised eternal Rewards, are most pure and holy, and tend to our Interest and Advantage even in this present Life. How good and how necessary is the Institution of the LORD's Day, and the weekly Service of the Church; to be an Asylum of Rest from the Cares and Business of the World; to refresh the poor Labourer and Servant; to call them together to be instructed in their Behaviour towards GOD and one another; and to engage them to do their Duty for Conscience Sake? were these religious Assemblies ever to be laid aside, Mankind would soon grow wild and savage, and notwithstanding all that human Laws could do, there would be no such Thing as Peace and Order, Right and Property in the World. What can be more for our Comfort and well-being in Life, than daily to pray to GOD and cast our Care on Him, who only knows what is best and fittest for us, and is able and ready to give whatsoever we stand in need of? Of the two great Ordinances of Christianity, Baptism and the LORD's Supper, how does the former imprint upon the *rasa Tabula* of our infant Minds the most significant Emblems of Purity and Holiness, and lay the strongest Obligations upon us to keep ourselves from those Pollutions which deface the Divine Image and deprave the Dignity of our Nature? and the latter, the

Sacrament of the LORD's Supper, is a continual renewing of these Obligations: It is a frequent Call to Recollection and Repentance; and besides the Grace of the Holy Spirit, communicated in the constant use of this Ordinance, it is of infinite Service to reconcile Differences, and to cement together Men in the Bond of Peace, as well as in Righteousness of Life. The excellent Ends and Purposes of it are acknowledged by an eminent Heathen Author, *Pliny*, who was Governor of *Bythinia*, writing to the Emperor *Trajan* concerning the Christians of that Province, says, "That upon a set and solemn Day, they were wont to meet together, and oblige themselves by a Sacrament, not to commit any Wickedness." What could more consult the Good of Society and of every Individual, than those Precepts of Christianity, which command Obedience and Subjection to Sovereign Princes, and to all that are in Authority? And in order to render their Lives and their Offices as easy as may be, the Gospel every where forbids and condemns Idleness and Pilfering; Frauds and Uncharitableness; Law-suits, Contentions, and Revenge; Falshood and Dissimulation; Censoriousness and Rash-judging, and being busy in other Mens Affairs: whilst the contrary Virtues of Diligence, Justice, Peaceableness and Charity; Forgiveness of Injuries; doing Good against Evil; Sincerity and Plain-dealing; speaking Evil of no Man, and quietly minding our own Business, are every where recommended to our Practice; yea, and required as the Condition of our eternal Salvation. The Law of CHRIST does most strictly forbid all Rioting and Drunkenness; Chamber-
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ing and Wantonness; Excess in Apparel and Profusion of every Kind; Vices manifestly destructive of our Reason and Health, Reputation and Fortune: whilst, on the other Hand, it enjoins us the opposite Duties of Temperance, Sobriety, Mortification and Self-denial, which highly tend to the Preservation of our Bodies, as well as to the Improvement and Perfection of our Souls. To wean ourselves from the Love of this World as Christianity requires, how much better is it, than to wear out our Bodies, and exhaust our Spirits with continual Toil, Anxiety and Care? To be humble, meek, patient and contented in every State, as we learn of CHRIST and his Apostles, how amiable does it render us to others, how easy to ourselves? Whilst Pride and Passion, Fretfulness and Discontent, make our Lives a Burden and Torment to ourselves, and our Conversation odious to all about us. But of these Things more will be said hereafter; at present let it only be added, that our excellent and holy Religion does farther oblige all Men to the conscientious Performance of their several Duties in the respective Relations of Life which they bear to one another; so that if the Laws of Christianity were universally obeyed, there would never be wanting in any public Society, or private Family, religious Governors and loyal Subjects, faithful Pastors and obedient People, indulgent Parents and dutiful Children, provident Husbands and prudent Wives, kind Masters and honest Servants, good Neighbours and faithful Friends, charitable Gentlemen and industrious Poor.

ARGUMENT III.

The divine and holy Life of JESUS CHRIST, is the crowning Proof that He was a Teacher sent from God.

THE Brightness of his Example beyond all other Men that ever lived, is justly set forth by a pious and learned Writer || in the following Passage: “ It has been an ancient and standing
 “ Objection against all the famous Lawgivers
 “ and Philosophers, and the strictest Masters of
 “ Morals, that their Practice was still wide of
 “ their Principles, and that all their fine Rules
 “ and Precepts were only for Shew and Ostenta-
 “ tion: and the Stoics in particular, who abound
 “ above others in swelling Words of Vanity,
 “ though they would persuade us that their wise
 “ Man is equal, if not superior to the Deity,
 “ yet they could never shew the Phoenix that
 “ they boast of. And it is a lasting Reproach
 “ to the Scribes and Pharisees, those high Pre-
 “ tenders to Sanctity and Perfection in our SA-
 “ VIOUR’S Days, *that they said, and did not. That*
 “ *they bound heavy Burdens and grievous to be born,*
 “ *and laid them on Mens Shoulders, but themselves*
 “ *would not move them with one of their Fingers.*
 “ And indeed there is so much Frailty in our
 “ Flesh, so much Corruption inherent in our
 “ whole Nature, that we must not pretend, the
 “ best of us all, to what we cannot attain during
 “ this mortal Life, to a perfect Degree of Inno-
 “ cence; but when all is said and done, he must
 “ be

“ be allowed to pass for the best Man who has
 “ the fewest Faults. The singular, the only
 “ possible Exception to this experienced Truth,
 “ is the holy Child Jesus, who was conceived
 “ by the over-shadowing of the Holy Ghost,
 “ and born of a pure Virgin. And it was the
 “ distinguishing Privilege of his miraculous Birth
 “ and Conception, that he came into the World
 “ entirely free from that Pollution, which all
 “ Mankind besides him do so plentifully derive
 “ from their common Parents. And his white
 “ and innocent Soul was so capable a Subject of
 “ divine Grace, and so near the Influences of it,
 “ by Reason of the hypostatical Union, that
 “ God gave him not the Spirit by Measure, but
 “ in all Fulness, equal to the Largeness of his
 “ own Capacity, and the Greatness of our Needs
 “ who have all received of it. And through
 “ Him the *Grace of God which bringeth Salvation*
 “ *hath appeared unto all Men, teaching us, that*
 “ *denying all Ungodliness, and worldly Lusts, we*
 “ *should live soberly, righteously, and godly in this*
 “ *present World.* With these Qualifications he
 “ set up, as well he might, for the Teacher and
 “ Practicer of all Virtue, and he actually ful-
 “ filled, as it became him, *all manner of Righte-*
 “ *ousness; but Sin he did none, neither was Guile*
 “ *found in his Mouth.* This was the completest
 “ Rule of holy Living, and his Life was as re-
 “ gular as his Law. His Doctrine was appa-
 “ rently of God, and his Conversation was
 “ heavenly and Godlike. His Precepts were
 “ truly noble and sublime, and therefore not
 “ without their Difficulties : but his Practice
 “ was always uniform, and parallel to the highest

“ and the hardest Pitch of Duty that he imposed
 “ on others. In one Word, his Example was a
 “ living and perpetual Commentary upon his
 “ Gospel, and a never-failing Direction to all
 “ those who are willing to walk as he walked.
 “ An Example it was, not like that of other
 “ Mortals, mixed up of Vice and Virtue, and
 “ therefore only to be admired because the Alloy
 “ of Imperfection was less than usual; but it
 “ was the very Mirror of unspotted Goodness,
 “ without the least imaginable Blemish. It was,
 “ if I may use an Illustration that has too much
 “ of Shadow in it, an entire Constellation of all
 “ Kind of Virtues, joining their Light in One,
 “ the better to direct, and influence the Practice
 “ of Mankind, and guide them straight through
 “ all the Offices of human Life. Herein we may
 “ discern, how Greatness and Humility, Power
 “ and Moderation, Innocence and Freedom,
 “ Zeal and Meekness, may dwell together and
 “ act in Union. Herein we may behold per-
 “ fect Piety and Justice, Charity, Purity, and
 “ Temperance, and all those Graces, adorned
 “ with Gentleness, and crowned with a most
 “ invincible Patience, under all manner of Ob-
 “ loquy, Oppression, and Persecution, still tri-
 “ umphant. In brief, we may learn from hence,
 “ how to pass the Time of our sojourning here
 “ on Earth through all the difficultest Trials,
 “ acceptably to GOD, inoffensively towards
 “ Men, and profitably for ourselves.”

Since then no wise Man, Philosopher or Teach-
 er, ever led a sinless Life, or set before Mankind
 a perfect Example of all Righteousness, except
 our Master JESUS CHRIST, we may justly con-
 clude

clude that He was more than Man; that He was, what He is said to be, *the Brightness of God's Glory, and the express Image of his Person*, yea, that He was the Son of God, and that the Doctrine which he taught was the very Word and Will of God.

ARGUMENT IV.

Proving the Truth and Divine Original of the Scriptures of the Old Testament.

IT has been already shewn that the several Books of the New Testament were written by the Persons whose Names they bear; that they were faithful and unquestionable Witnesses, who truly reported the Things which they had seen and heard; that they gave the utmost Proof that Men could do of their Integrity, by laying down their Lives in Confirmation of the Doctrines they taught; and farther, wrought such Miracles as were Testimonies from Heaven, that they were Persons approved of God, and that what they said, was to be credited and received by all Men. These very Persons with their great Master JESUS CHRIST, do every where attest the Truth and Divine Authority of the Scriptures of the Old Testament. Our Saviour speaks several Times of *Moses* and the Prophets, and particularly in the 24th Chapter of St *Luke's* Gospel, He appeals to the Things that were written in *Moses* and the Prophets, and in the *Psalms* concerning Himself. Several historical Passages in the Old Testament are recited in the New. The Miracles there recorded are acknowledged to be true; as for Instance, that of *Elijah* restoring

restoring the Widow's dead Son to Life again, and *Elisba* curing *Naaman* the Syrian of his Leprosy; and almost all the Writers of the old Testament, with the Patriarchs, Prophets and holy Men, are mentioned in the Scriptures of the New Testament. In a Word, the chief Scope of the Old Testament is the MESSIAH, and the Prophecies relating to him therein, being so exactly fulfilled, are continually appealed to by CHRIST and his Apostles; all which must be, to every honest and unprejudiced Person, an undoubted Proof, that these Scriptures are the Word of God, and ought to be always received and revered as such; and indeed the perfect Harmony and Agreement that every where appears between the Writings of the Old and New Testament, when compared together, must afford great Satisfaction to every Believer, as it is his highest Confirmation and Establishment of the Truth and divine Original of them both.





PART III.

On the Felicity arising from the Practice of Christian Virtues.

Of GODLINESS.

THAT there is a God, all Nature cries aloud; the Works of the Creation every where proclaim it. That there is a great, Almighty Being, who made the Heavens, the Earth, and the Seas, and all Things that are therein, is attested by the universal Consent of all People, Nations and Languages: and that God ought to be worshipped by the Creatures He has made, is as universally acknowledged by them all. The Heathens, who had only the Light of Reason to direct them, were very zealous in the Performance of Public Worship; how numerous were the Temples, the Groves, the Altars, erected in Honour of their various Deities, to whom they were continually offering Sacrifices, in which the greatest Part of their public Service consisted! and in this, as a learned Historian observes*, “Their Practice inclined rather to Excess than Defect, and they were devout even to Superstition.” Though they erred in the Object, yet they punctually performed the Substance of their Duty. He therefore that despises or forsakes

* Kennet in Rom. Antiq.

sakes the Assemblies for public Worship, offers an Insult to the Sense and Practice of all the World: he is a Monster in Nature, like a Dwarf amidst Multitudes of Men; he is *the Fool that saith in his Heart, there is no God.*

Revealed Religion not only instructs us to *remember our Creator*, but to *remember Him in the Days of our Youth*: He who spake these Words, prayed for Wisdom when he was young; and the Almighty was so well pleased with the Request, that He gave him not only that, but Riches and Honour, which he asked not, in vast Abundance. This great King builded and dedicated a most magnificent Temple to the Service of God; and there we behold him, the Crown and the Scepter laid by, and his own Dignity forgotten, in the Posture, in which all Kings must one Day appear before their Maker; meekly kneeling upon his Knees, confessing his Sins, and offering up Prayers and Supplications for himself and his People. And a greater than Solomon, the LORD CHRIST, was found in the Temple at twelve Years old, about his heavenly Father's Business: In the Days of his Flesh, while He dwelt among us, *it was his Custom to go into the Synagogue on the Sabbath Day*, and at other Times, to retire to the Mount of Olives, or some solitary Place, for private Prayer. Early Piety; the Devotion of our best Days; a regular Attendance on the Duties of the Closet, and on all the Ordinances of the Sanctuary, is a reasonable Service that we owe to our Maker, and but a just Return for that vigor of Body and Mind, which youth enjoy: It is a Service highly pleasing to the Divine Majesty: It will go up as In-

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cense of a sweet-smelling Savour: It will go up as a Memorial before God: It will be had in everlasting Remembrance. But if we are remiss in this acceptable Season; if we do not begin to dedicate ourselves to God, and to do his Work before we come to be engaged in the Cares and Amusements of Human Life, they will be apt to engross so much of our Time and Thoughts, that we shall neither have Leisure or Inclination to set about it. The religious Youth will often, as *Isaac* is said to have done, retire to the Fields, or into his Chamber to meditate: To take a Review of so much of his Life as is already past, (*since he knew to refuse the evil, and chuse the good:*) To compare it with the divine Laws: To observe which of them he has kept, which he has transgressed; and if any, to resolve upon Obedience and a better Conduct for the future. Finally, To seek, by earnest Prayer, the Guidance of God's unerring Spirit, and to ask such Endowments as may render him useful in his Generation, and of good Report in that Profession or Employment, designed for him by Providence.

Human Learning, next to the Wisdom that is from above, is the most valuable Accomplishment which can adorn and grace the Soul; yet it must not be attempted, without a constant Application to the Throne of the All-wise and Almighty God; beseeching him to point our Inclinations to proper Studies; to assist our Searches after Knowledge; to co-operate with, and bless our Labours and Endeavours to attain it.

How easily and insensibly, can the Father of Spirits cast into the Mind a Train of useful Ideas, and guide the Thoughts with Safety, through

through all the Mazes of an intricate Subject? He can guard the Understanding from every Influence of Error, and secure the Stripling from the Infection of bad Books, and ill-designing Men: But to set upon a Course of Study without seeking the Aids and Directions of GOD's good Spirit, is an Adventure as rash and hazardous, as lanching into the wide Ocean without a Pilot. *Godliness is profitable unto all Things, having a Promise of the Life that now is, as well as of that which is to come.* And Experience will confirm this Truth to Persons of all Occupations and Employments, in whatsoever State or Condition they are. Sir *Matthew Hale*, formerly Lord Chief Justice of the *Kings-bench*, in a Discourse to his Children, has the following Words †: "I have
 " by long and sound Experience found, that the
 " due Observation of the LORD's Day, has been
 " of singular Comfort and Advantage to me;
 " and I doubt not, but it will prove so to you.
 " GOD Almighty is the Lord of our Time, and
 " lends it to us: And as it is but just, we should
 " consecrate this Part of our Time to him, so I
 " have found that a due Observation of the Du-
 " ties of this Day, has ever had joined to it a
 " Blessing upon the rest of my Time, and the
 " Week so begun, has been blessed and prospe-
 " rous to me. And on the other Side, when I
 " have been negligent of the Duties of this Day,
 " the rest of the Week has been unsuccessful and
 " unhappy to my own secular Employments; so
 " that I could easily make an Estimate of my
 " Successes in my secular Employments the
 " Week following, by the manner of my passing
 " this

† Contemplations Moral and Divine.

“ this Day; and this I do not write lightly or
 “ inconsiderately, but upon a long and sound
 “ Observation and Experience. Because I find
 “ in the World much Loosness and Apostacy
 “ from this Duty; and People begin to be cold
 “ and careless in it, allowing themselves Sports,
 “ and Recreations, and secular Employments on
 “ this Day, (which is a sad Spectacle, and an ill
 “ Presage) it therefore concerns me, who am
 “ your Father, as much as I can, to rescue you
 “ from a Sin, which the Example of others, and
 “ the Inclination and Inconsiderateness of Youth,
 “ may be otherwise apt to lead you into.”

The constant Worshipper of God, on his own Day, has certainly much greater Reason to hope for the divine Blessing on his Undertakings in the following Week, than the Prayerless, the Profane, and Irreligious: But should he meet with Difficulties and cross Accidents, (as he often may in this Vale of Tears) it is only retiring from the World a few Minutes into his Closet, and there he may meet a Friend, able and willing to help him in all that he calls upon him for: There he may without Fear or Reserve, open all his Heart to his heavenly Father, make known his Wants, relate his Grievances, and propose his Doubts: And he will be dismissed with this gracious Answer,—*Be content, my Son; I will never leave thee, nor forsake thee.*

Yet not every Worshipper, not every one who professes to come to God, is accepted of him. Coldness, Inattention, and want of Seriousness, will hinder the Efficacy of our Prayers. While we are in Attendance upon the Divine Majesty, either in public or in private, any careless Gestures,

tures, or the softest Whispers are indecent : Wandering Thoughts indulged are sinful : Hearts possessed with worldly Cares, or pursuing idle and vain Conceits, are very offensive to Him, who sees and observes them all : And it is an Act of high Presumption to suppose that such Devotions will ever be received at the Throne of Grace. Before ever I bend my Knees, or lift up my Voice to Heaven at any Time, I reflect and say within myself—*Surely God is in this Place !* What valuable Sacrifice can Dust and Ashes offer to the Almighty ! His glorious Majesty will I approach with all Humility, *with Reverence and godly Fear*. Conscious of my own Frailties, I beg the divine Assistance, *to make me a clean Heart, and renew a right Spirit within me* : Conscious of my own Unworthiness, I plead for Acceptance, and ask for every Thing, in the Name and through the Merits of JESUS CHRIST the Righteous. Then I trust, that my Prayer will pierce the Clouds, and will not turn away; till the most Highest regard it.

Of HUMILITY.

LEARN of me, says the blessed Author of the Christian Doctrine, *for I am meek and lowly in Heart* ; and very justly does He say this, with very great and peculiar Propriety ; for it was a Lecture of Philosophy, which the World had never heard, until the Spirit of CHRIST revealed it to the holy Men of old ; and He himself taught it Mankind in Perfection. The Heathen Philosophers were so little acquainted with this Virtue, that they had no Name for it ; what they intended by the Word we now use, was *Meanness* and

and Baseness of Mind, which provoked their Contempt and Anger, rather than Applause : From hence it appears, that the Religion of Nature (as some were pleased to call it) was utterly defective, and insufficient to guide Mankind into the Ways of true Peace and Happiness : As it could not instruct them in a Virtue which is the Head and Foundation of all others ; for as in a natural or rather artificial Building, if a Man would build to any Purpose, he must dig it deep, and clear the Ground of all Rubbish, of all light and sandy Earth, before he can lay the Corner-stone with Safety and Success ; so in like Manner, whosoever desires to lay the Foundation of real Goodness in his own Heart, must look carefully into, and search to the very bottom of it, and labour to cast out all vain Imaginations ; every Thing that is loose and offensive, or that favours of Self-love or Self-sufficiency, which is mere Filth and Rubbish in the Sight of God and all good Men. True Humility consists in not thinking better of Ourselves than we deserve ; in having a just Sense of our own Weaknesses and Defects, how liable we are to Error and Deceit ; and to be ready and disposed upon all Occasions to hear Instruction and friendly Advice. To be conceited and opinionated of our own selves, to imagine that all we do or say is right, and to be tenacious of our own Ways, is the opposite Sin of Pride, which makes all who yield to it become despicable and wretched. This was Rehoboam's Character, and the Occasion of his Downfall. He was an haughty young Prince, and despised the Counsel of old Men that stood before his Father : Men of Years and Experience who advised him

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to such Methods as would have *established the Kingdom in his Hands*: But being wise in his own Imagination, and buoyed up by the flattering Speeches of his youthful Companions, he persisted in his own Ways, till he provoked ten out of the twelve Tribes of *Israel* to revolt from him, and was forced at length to retire for his own Safety, and to sit down and lament his Folly and Rashness, when it was too late to remedy it. This will ever be the Case of all Persons in every Age and State of Life, who become so conceited of their own Abilities, so self-sufficient in their own Esteem, as to think themselves above Advice and Instruction: A Temper of Mind which exposes Men to numberless Disappointments, Disquietudes, and Troubles, and is utterly destructive of Happiness. Humility is a Virtue, which teacheth us to think justly and meanly, that is, not vainly or vauntingly of ourselves, or our own Endowments; and to do right to others, by complying with, condescending to, or giving them the Preference, as far as Truth and Reason require. This is a most effectual Means to render us courteous and obliging, peaceable and benevolent in our Behaviour, and amiable to all around us; while the contrary Vice of Pride will make us captious and quarrelsome, censorious and uncharitable; assuming and tyrannical, feared, yet hated and despised by others.

And as Arrogance and Self-conceit are odious and offensive to all Men, so we may be sure they are highly displeasing to the supreme Being; for the wise Man tells us, *Prov. xvi. 5. Every one that is proud in Heart, is an Abomination to the Lord.* It is a severe, but just Reflection upon an haughty Spirit,

Spirit, that we meet with in the Writings of the second *Solomon*, *Ecclus. x. 18. Pride was not made for Man.* It is no where so improper, no where so unbecoming as in Man: His make is of the same Clay as that of other Creatures: Corruption is his Father, and the Worm is his Mother and Sister; nor is this the least Part of his Abasement; for Sin is his Offspring. Let the Sea be proud, whose Waves know their Bounds, and obey the Creator's Will: *Hitherto shall ye come, and no farther.* Let the Sun glory in its Brightness, *which rejoiceth as a Giant to run its Course:* And if it once stood still in the midst of Heaven, it was owing to the special Command of the Creator. Let the Firmament on high; let the Elements, and the several Compounds of them, Fire and Hail, Wind and Storm, be proud, because they shew the Glory, and fulfil the Word of God. Let the Locusts and Caterpillars exalt themselves, because they are the *Armies of the Lord of Hosts.* Let the Beasts be proud of their Strength and Swiftnes, who live and act according to the Appointment of Heaven, and the Laws of their Nature; but why should Man be proud, who is so liable to err, and to go astray from the Commands of his Maker; and has been disobedient from the Beginning? And unless he casteth down every Imagination that exalteth itself against the Knowledge of God; unless he brings the haughty Heart, to submit to the Laws of CHRIST, he will, by Reason of that immortal Nature conferred upon him above all the Creatures of the Earth, be of all the Creatures of the Earth most miserable. *God resisteth the Proud,* and will always be

an Enemy to him; but *He giveth Grace to the humble*, will dwell with him, and delight to honour him; for He has repeatedly declared in the Scriptures of both the Old and New Testament, that *Honour is the Reward of Humility*, Prov. xv. 33, 18, 12. and that *he who humbleth himself shall be exalted*, St Luke xiv. 11, 18, 14.

Mr Addison has given us a little *Persian Fable*, very pertinent to our present Purpose. "A Drop of Water fell out of a Cloud into the Sea, and finding itself lost in such an Immenstity of fluid Matter, broke out into the following Reflection; Alas! what an insignificant Creature am I in this prodigious Ocean of Waters! My Existence is of no Concern in the Universe; I am reduced to a kind of nothing, and am less than the least of the Works of God. It so happened, that an Oyster which lay in the neighbourhood of this Drop, chanced to gape and swallow it up in the midst of this its humble Soliloquy. The Drop, says the Fable, lay a great while hardening in the Shell, till by Degrees it was ripened into a Pearl, which falling into the Hands of a Diver, after a long series of Adventures is at present that famous Pearl which is fixed on the Top of the *Persian Diadem*."

Of CHRISTIAN PATIENCE.

THIS is a Virtue which teacheth us to bear all the Calamities and cross Accidents of Life, with a calm and even Temper of Mind, and with a dutiful and entire Resignation to the Will of God, in full Assurance that this World and

and all Things in it are governed by his overruling Providence, which extendeth itself to every Person, to the most minute Objects and Accidents. *As a Sparrow doth not fall to the Ground,* so neither can an Hair of our Head be hurt; not the least Evil can happen *to us without our heavenly Father*; whatsoever at any Time occasions Grief or Trouble to us, *it is of the Lord's doing*, He was pleased to order it to be so; or, which is the same Thing, He did not think fit to overrule and prevent it: And God, we are sure, is a Being of infinite Wisdom and Goodness, who disposes the Issues and Events of all Things in Heaven and Earth, in the wisest Manner, and to the best Purposes. Now the Consequence of all this, to a good Christian is, that whatever befalleth him in this World, otherwise than through his own Fault, is at that Juncture, and in those Circumstances the very best that could befall him, because it is by the Permission and Appointment of the wisest and the best Being, for the wisest and the best Ends and Reasons.

And what infinite Anxiety and Disquiet does this one Consideration remove from the Heart? All the Malice, Malignity, Reproaches, Revenge; all the Insults, Indignities, and Injuries of Men, are, in this View, Proofs and Trials of their Virtue here; and, if rightly used, Pledges of everlasting Felicity hereafter. And they who are the Authors of any Evil or Injury to us, are infinitely more the Objects of our Pity than our Resentment: In a Word, by the Power of this one Virtue, all the Calamities and cross Accidents of Life are taken away at once; and nothing but Complacency and Equanimity, and an entire Dependence

pendence upon the mightiest, the wisest, the best of all Beings, planted in their Stead.

And is not this the Height, the Refinement, the Perfection of Philosophy? The utmost Reach of human Wisdom could go no farther than this, to advise you to bear the Troubles and Perplexities which you encounter in Life with Firmness and Tranquillity of Mind, because it is the best Way to make them lighter and easier—but to be restless and impatient, to contend and struggle, will only serve to enrage your Pain, to gall and inflame that Wound you cannot cure. But the Arguments which Christianity propounds, are such as are indeed a just and reasonable Encouragement to us to bear Afflictions patiently: It sets before us, not the Example of a stupid Stoic, not the Example of an obstinate Philosopher, who seemed to have hardened himself against all Sense of Pain, beyond the common Measures of human Nature; but an Example that lies level to all Mankind; that of a Man like unto ourselves, who had a tender Sense of the least Sufferings, yet patiently endured the greatest; even JESUS, *the Author and Finisher of our Faith, who for the Joy that was set before Him, endured the Cross, despised the Shame, and is set down at the right Hand of the Throne of God*; to succour all them who are made like unto Him, by patiently suffering Adversities, Troubles and Sickneses: And Christianity farther teacheth us, not only to bear our Afflictions quietly, but to rejoice and triumph in them; forasmuch as we are assured that if we bear them as we ought, *these light Afflictions, which are but for a Moment, shall work out for us, a far more exceeding and eternal Weight of Glory.* When Lipsius, who

who had been a great Studier and Admirer of the Stoical Philosophy, lay upon his Death-Bed, and one of his Friends who came to visit him, told him, that he needed not to use Arguments to persuade him to Patience under his Pains; the Philosophy which he had studied so much, would furnish him with Motives enough to that purpose; the dying Man only made this Answer, *Domine Jesu, da mihi Patientiam Christianam*, LORD JESUS, give me Christian Patience. See TILLOTSON.

Of MEEKNESS.

THIS Virtue seems to be made of the two foregoing, Humility and Patience, and is directly opposite to Revenge and proud Wrath: for Pride above all Things renders Men peevish and captious; quickly provoked and implacable when they are so; all which is the Effect of insisting upon greater Deference than others, who do not see with their partial Eyes, can discover to be their due. This disposes such to return, though but a suspected Affront, with the utmost Insolence and Contempt; proud and haughty Scorners is his Name who dealeth in proud Wrath. And there is at the same Time a secret Purpose, not only to exalt themselves, but to grieve and afflict their Neighbour, and avenge themselves of him for the ill Treatment they have (or suppose themselves to have) received from him: But the Meek, the Considerate, and the Religious, are calm and cool, not hastily inflamed, and exercise such a Command over their own Tempers, that they are able to bear Injuries without being transported into any undue and intemperate

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Heats, and are never outrageous at any Time, or upon any Provocation whatsoever.

It is a great Piece of Prudence and much for our own Good, not to indulge Wrath, or give a loose to an hasty and violent Spirit; because to be angry and passionate, puts all the Powers of the Body and Mind into a Ferment and Agitation; and the Man takes a great deal of Pains to trouble and torment, and to revenge the Injury or Affront he has received upon his ownself. What Agonies of Mind, what Disorders of Spirits, what despicable Absurdities in Behaviour, does it hurry Men into? What Virulence of Expression; what base divulging of Secrets, what Injuries and Violations of Friendship, which are sure to be condemned ever after, but perhaps can never be repaired? As a Ship in a high raging Storm, when it has lost its Pilot, drives against Sands and Rocks; so when this furious Storm of the Mind has drowned its Commander, Reason, nothing can be expected becoming a Man or rational Creature; all is off the Poise, and his whole Frame is in Convulsions: Anger is defined a "short Fit of Madness." And there is no other Difference between a mad and a passionate Man, but that the first has lost his Understanding for good and all, and the other for a space of Time. These Things are so notorious, and so incident to the Passion of Anger, that no Man can ever see another violently transported with it, but he either pitieth or despiseth him; and no one has been ever so transported with it himself, who was not guilty of saying or doing something, which upon a second Reflection and in cool Blood, he had sufficient Cause to repent

pent and be ashamed of. Therefore, as Solomon speaks; *The Discretion of a Man deferreth his Anger, and it is his Glory to pass by a Transgression: He that is slow to Anger, is better than the Mighty, and he that ruleth his Spirit, than he that taketh a strong City.* The Scriptures of the New Testament assure us, that the Ornament of a meek and quiet Spirit is in the Sight of God of great Price: It adorned the whole Life of his beloved Son, our LORD and SAVIOUR JESUS CHRIST, who left it to be the distinguishing Mark of his Disciples, that we should love one another; and besides the Rewards of the next World, has pronounced present Happiness and Felicity to the Meek. *Blessed are the Meek; for they shall inherit the Earth.*

Yet a little while, says the Psalmist, Psalm xxxvii. 10, 11. and the Ungodly shall be clean gone; thou shalt look after his Place and he shall be away: But the Meek-spirited shall possess the Earth, and shall be refreshed in the Multitude of Peace.

In Human Views, the Meek-spirited seem in great Danger of being trampled upon, and over-matched by the Fury and Haughtiness of tyrannizing Men, but GOD has assured them of his special Protection; and that their Enemies and Oppressors shall be cut off, while they remain in and inherit the Land. And there is certainly a great Share of worldly Comfort and Felicity attending on the Meek and good-natured Christian: He is so peaceable and easy in his Temper, that he has seldom any Controversies with his Neighbours: He gives few Provocations, and therefore few are given to him: He has an Aversion to going to Law, and so saves himself a great deal

of Expenditure and Vexation of Spirit. By being Master of his own Passions, he will be able to work upon the Passions of other Men: Revenge and proud Wrath must be ashamed of their own Deformity, when the opposite Grace of Meekness comes in Competition with them. To be unprovoked at Injuries received, and to return them with Offices of Humanity and Beneficence, will always gain the Esteem, if not the Affections of an Enemy: As the meek Man does no Harm, but all the good he can to his Neighbours, he has commonly many Friends, but few Enemies; and his Friends are generally the best, his Enemies the worst Sort of Men: He will be beloved of many, but hated of none, whose Regard is of any Value; if he meets with Crosses and Misfortunes, he will be sure to find more Pity and Relief, than they who have been contentious and proud in their Behaviour. And lastly,

The meek Man will generally enjoy two of the greatest Blessings in Human Life, Peace and Quiet under his own Roof, and within his own Mind. Where Meekness reigns, where it is cultivated and encouraged in a Family, it makes the House a Castle, a Sanctuary, yea a Paradise. Husbands and Wives, Children and Servants love their own Homes, and one another: All join unanimously in their respective Places to bear the Yoke, and to carry on the Concerns of Human Life.

And finally, the meek Man, *in whatever State he is in, has learned to be content*; he is satisfied with what he has, and conscious that he deserves *it*. He depends upon God for every Thing that

that is fit and convenient for him; acquiesces in every Dispensation of his Providence, and is constantly approved in his Sight, by being adorned with the Ornament of a meek and quiet Spirit, which will ever appear more becoming than all the Inventions of Pride, and more precious than all the Wealth of the whole World put together: So true is the Remark of the wise Man, *Better is it to be of an humble Spirit with the Lowly, than to divide the Spoil with the Proud.*

Of COURTEOUSNESS.

BE courteous, says the Apostle, *Pet. iii. 8.*—By which is meant such a gentle Disposition of Mind, as disposes us not only to be inoffensive, but agreeable and obliging in our Discourse and Behaviour towards all with whom we converse. This Virtue was ever in Esteem even with the Heathens, who looked upon Courtesy and Affability, as necessary to sweeten Life and Conversation; yet they were so far from making it a Part of their Religion, that there was one eminent Sect amongst their Philosophers who professed the direct contrary, a morose churlish Behaviour: But in the Gospel, the Precept is not only urged to our Practice, but enforced by the Example of our great Master, CHRIST, who, if we may so speak, was the best tempered Man that ever was in the World. This surely must recommend his Doctrine to the Countenance and Esteem of all the better Sort, as the Study and Observance of it is the most likely Means to make a truly fine Gentleman, or a complete amiable Woman; and what the Poet says of a

liberal, may with much greater Propriety be applied to a religious Education; It softens the Manners, and suffers them not to be rude or fierce. We have a notable Instance of this Virtue, and its opposite Vice, in one Couple recorded in sacred History, 1 Sam. xxv. 17. *Nabal* was of such a churlish crabbed Temper, *that a Man could not speak to him*, and sent such an affronting Message to *David*, that he vowed utter Destruction to Him and his whole House; had not *Abigail* come forth and by her soft engaging Address appeased his Wrath, and prevented the Execution of his hasty Designs; and so enamoured was the King with her sweet Behaviour, that as soon as *Nabal* died, he took her to be his Wife. Courteousness often exalts to high Places and Preferments; and besides the Peace and Good of Society, tends to advance the Individuals in every Station. A Man in Trade and Business, if he be sour, morose and touchy in his Conversation, though he be ever so honest and just in his Dealings, will send many a Buyer away empty, to the Shop of a more obliging and civil Neighbour. The poor Man, who is willing to be helpful by his Labour, who speaks respectfully to his Betters, and in all his Carriage discovers a meek and humble Spirit, will have many Friends; while Rudeness and Insolence will bring the wretched Creature into a Sink of Beggary and Misery: The well-bred Gentleman, and the accomplished Lady, will be ever distinguished from the ignoble, though wealthy Part of Mankind, who affect an haughty, supercilious Carriage towards their Equals, and more especially towards their Inferiors, and while these are hated and despised

despised by both, the former will be continually winning the Esteem of all around them; and while they are imitating the Pattern, are fitting and preparing themselves to be the Companions of Him, who in the Days of his Youth *increased in Wisdom as well as Stature, and in Favour with God and Man.*

Of Obedience and Respect to SUPERIORS.

WHOEVER learns of CHRIST the foregoing Lesson, to be meek and lowly in Heart, courteous and obliging towards all Men, will not fail to copy after him in his Deportment towards those, who seemed to be his Superiors, while he appeared in the Likeness of Men. The same JESUS, although the Son of GOD and the Prince of Peace, yet became obedient in the Days of his Flesh, refused not to pay Tribute unto *Cæsar*, and is said to have been subject to his Parents. His Apostles, and the Preachers of the Gospel, every where enjoin such Precepts as these—Honour thy Father and thy Mother, which is the first Commandment with Promise;—with this Promise annexed to it, that *it may be well with thee, and that thou mayest live long on the Earth.*—*Fear God, Honour the King: Submit yourselves to every Ordinance of Man for the Lord's Sake, whether it be to the King as supreme, or unto Governors that are sent by him; for so is the Will of God. Children obey your Parents in all Things, for this is well pleasing unto the Lord. Servants be obedient to them that are your Masters—Servants obey in all Things your Masters: Not with Eye-service as Men-pleasers, but as the Servants of Christ; in singleness of Heart*

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fearing God—striving to please them in all Things; not answering again, not purloining, but shewing all good Fidelity; knowing that of the Lord ye shall receive your Reward. An extraordinary Instance of the Duties now before us, with the Recompence of the Reward assured to them, is to be found in the Character of *Joseph*, who was the completest and most apposite Type of our Redeemer amongst all that had the Honour to prefigure Him in the Old Testament. *Joseph* was the Son of *Jacob*, about seventeen Years of Age, beloved of his Father before all his Brethren, not only because he was the Son of his old Age, but because he feared GOD, and was more dutiful than any of the rest; this provoked their Envy against him, that they conspired together to take away his Life; but their horrid Design being overruled and prevented by the divine Providence, they sold him to a Company of *Ishmaelites* who carried him into *Egypt*, and sold him again to *Potiphar*, a Captain of *Pharaoh's* Guard. This hard and injurious Treatment was enough to break the Heart of the innocent Youth, thus to be forced away from a tender indulgent Parent, and sent to be a Slave in a strange Family, and in a foreign Land. *But God was with him*, and supported him under all his Sufferings. His Fidelity and good Behaviour in his Servitude gained him the Esteem of his Master; who, although a Heathen, could not but perceive the special Influence of a Divine Power attending on him. After having served his Master faithfully for a Time in the Condition of a menial inferior Servant, he was at last found worthy of a better Place, and advanced by
Potiphar

Potiphar to be Steward of his whole Estate; with such an entire Confidence in his Understanding and Integrity, that he left the Care and Management of all to *Joseph*. He being a goodly Person, and well favoured, his Mistress was enamoured with him, and so far indulged her vicious Passion, as to importune him *Day by Day to lie with her*. — But that which had been all along the governing Principle of his Actions, the Fear of displeasing his Maker, now exerted itself with full Vigour, so that he rejected all her Solicitations with this brave Reply—*How can I do so great a Sin and Wickedness against God?*

Here was an eminent Example of Virtue and Chastity, as well as of Faithfulness and Integrity in the Duties of a Servant:—but behold the Event! The enraged Adultress, when she found her criminal Desires disappointed, resolved to be revenged of *Joseph*, and as soon as his Master came Home, accused him of Incontinency, and an Attempt to defile his Bed. The credulous Man believing all that his Wife had told him, turns *Joseph* out of his Employment, and hurries him into Prison.—But *God was with him* there; in a short Time he becomes the Keeper's Favourite, who committed every Thing to his Care—and whatever he did the Lord made it to prosper. While *Joseph* was in Prison, two of *Pharaoh's* Officers were sent thither, one of whom being released and restored to his Place, recommended *Joseph* to the King, who immediately sent for him, took him into his House, and finding him a wise and discreet Man, made him Ruler over all the Land of Egypt, and the very next to himself in the Kingdom. Thus were all the Troubles

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and Misfortunes which *Joseph* met with, ordered by the secret Designation of Providence, to work together for the Reward of his Virtue, and to advance him to the highest Honour in the Sight of Men. In the mean while a fore Famine arising in the Land of *Canaan*, where his Father and Brethren dwelt, they were forced to go to *Egypt* for Sustenance; and *Joseph* being made known to them, he sends for the Patriarch *Jacob* to come unto him, to see his Glory in *Egypt*, and to partake of his great Abundance. And now observe his Behaviour towards his Father: *—“ High
 “ exalted as he was in the Court of the greatest
 “ Monarch upon Earth, he thought it no lessening to bend before his aged Parent, and pay
 “ him all the Marks of Submission and Duty:
 “ And he did this at a Time, when *Jacob*’s Eyes
 “ were dim and could not see, and consequently
 “ when he could not be upbraided by his Father
 “ for Want of due Respect, and probably would
 “ not have been blamed by any other Mortal;
 “ for who would have been so vain as to censure
 “ the Conduct of One, who was at that Moment
 “ in the fullest Reputation for Wisdom and
 “ Prudence of all Mortals then alive? Or if
 “ their Vanity would have carried them to
 “ censure his Conduct, their Fear of *Pharaoh*’s
 “ first Minister, would certainly have obliged
 “ them to keep their Thoughts to themselves;
 “ yet under all these Circumstances of his Father’s Blindness, his own exalted Station, unrivaled Wisdom, and uncontroled Power,
 “ *Joseph*’s affectionate and dutiful Heart would
 “ not suffer him to dispense with the least Form
 “ of Respect and Veneration to his aged Parent;
 “ for

“ for we read, that when he brought his Sons
 “ from between his Knees to present them to his
 “ Father, he bowed himself with his Face to
 “ the Earth. And surely there is not any one
 “ Circumstance of his Grandeur, that reflects
 “ half so much Lustre upon his Character, as
 “ this single Instance of filial Humiliation.
 “ When I consider him upon his Knees to
 “ GOD, I regard him as a poor Mortal in the
 “ Discharge of his Duty to his Creator, of
 “ adorable Majesty and infinite Height above
 “ him ;—when I behold him bowing down to
 “ *Pharaoh*, I consider him in the dutiful Posture
 “ of a Subject to a Prince, to whom he was in-
 “ debted for the highest Exaltation and Honour;
 “ —but when I see him bending to the Earth
 “ before a poor, old, blind, decrepit Father, I
 “ behold him with Admiration and Delight.
 “ How doth that Humiliation exalt him? A Fa-
 “ ther, to whom he was so far from being in-
 “ debted for a great Fortune, or an honourable
 “ Support, that, on the contrary, his Father was
 “ obliged to him (as far as a Father could be)
 “ upon both these Accounts : He had no Estate
 “ to settle, at least none worth *Joseph's* Regard;
 “ nor had his Son any Inheritance to hope for
 “ from him, but his Blessing; and that he
 “ thought he ought not to receive but in the
 “ lowest Posture of Humiliation and Reve-
 “ rence.”

Let it only be added, that as it is the Duty of
 Children to obey and please their Parents in all
 Things, so it behoves them above all other
 Things to obey and please them in the important
 Article of Marriage. Their whole future Hap-
 piness,

piness, perhaps the Happiness of both Worlds, and the Happiness of Children yet unborn, may depend upon the Issue of this single Act; therefore it is not to be undertaken rashly or unadvisedly, but with mature Deliberation and the best Advice. And whose Advice is so likely to be successful as that of Parents? Their Age and Experience in the World, renders them capable of forming a better Judgment than young Persons can for themselves; and if they be good Parents, they will love their Children better than they do themselves, and not cross their Inclinations, unless for some apparent and weighty Reasons; will consult their real Interest and well-Being in this World, and in the World to come; and prefer it to any temporary Consideration whatsoever.

To the Counsel of such Parents all young Persons ought to hearken, so may they hope God will be with them, as he was with *Joseph*, amidst all the Changes and Chances of this mortal Life, until he is pleased to exalt them to his own eternal Glory. In fine, Obedience to Parents is the Beginning of Wisdom; the best Proof young Persons of every Rank can give of the Sincerity of their Religion, that they live in the Fear of God, and a conscientious Regard to the divine Laws. It will form and habituate them to such a Demeanour, as will render them amiable in all the Relations of a social Life; and finally qualify them for that blessed Society where their whole Employment will be to honour, obey, and do the Will of their Father which is in Heaven.

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Of RIGHTEOUSNESS or JUSTICE.

THIS Virtue is taught in the Gospel of JESUS CHRIST in such an high Degree, and in so excellent a Manner, as never before entered into the Heart of the wisest Moralift, or Philosopher; and our LORD has annexed such Encouragements and Rewards to the Practice of it, as no Man, without a special Commission and Authority from GOD, could possibly have proposed to the World. He has said more in one single Sentence to excite Mankind to follow after it, than is to be found in all the most eloquent and elaborate Reasonings that ever appeared on this Subject.

Blessed are they that hunger and thirst after Righteousness, for they shall be filled.

Here we are instructed that our natural Passions are to be exercised in the Attainment of this Virtue, and that we should inure ourselves to such an Habit of thinking, to such a Tenderness of Conscience, as never to rest easy in our own Minds, till we have done the Thing that is right; and that we should always set before our Eyes this important and certain Truth, “that
“ honest and upright Dealing is the Way to be
“ happy both in this World and that which is
“ to come.” Our LORD has likewise given us a Rule of Righteousness, whereby to measure all our Actions in our Conversation with one another, which if we duly observe, we cannot err; but shall do all that the Laws of Justice, Equity, and good Conscience will dictate to be due to our Neighbour—The Rule is this—“ Whatso-
“ ever ye would that men should do unto you,
do

“do ye even so unto them.” Our LORD’s Expression of *hungering and thirsting after Righteousness* is extremely beautiful and significant, being directly opposed to the Sin of Covetousness, which is the wishing for, a craving and longing after, and eagerly desiring the Things which God hath given to another Man. An Instance of which is seen in *Ahab*, all whose other Passions seemed to centre in this one, the *hungering and thirsting after Naboth’s Vineyard*:—He could not eat, or drink, or sleep till he got Possession of it, though by Violence and Bloodshed. Daily Experience shews, that Men are often insensibly carried by the Biasses of worldly Interest or Self-love, and sometimes of Necessity, to follow what they know in their own Judgments to be wrong. They sin and do wickedly against the manifest Convictions of their own Minds, and yield to the Temptation, in spite of all the Checks and Recoilings of Conscience; and if there is not a superior Inclination to Justice and Righteousness, to act against and overrule the Prejudices of Interest, Self-love or Necessity, our Understandings will, like a bribed and corrupt Judge, determine on the wrong Side: and our Hearts and Hands will join in *going after our Covetousness*. Therefore the Professors of the Gospel are enjoined to cultivate in their Minds such a strong Propensity and Inclination to Justice, that they may come up to that Measure and Standard of it which our Lord has propounded, of *doing* to others, as we would be *done* unto, in the like Circumstances; and he that cannot be depended upon for the Sincerity of his Words, the Truth and Fidelity of his Promises, the Fairness of his
Accounts,

Accounts, or the due Discharge of any Trust committed to him; he that will falsify or equivocate, or speak ambiguously; he that will exact of or deal hardly by, he that will in any wise injure, over-reach, deceive or disappoint his Neighbour, transgresses the great good Rule; and whatever Profession he may make of Religion, he is no Christian, all his Doings are nothing worth.

It is farther intimated, in that excellent saying of our Saviour abovementioned, that if we have borrowed ought of another Man, and are indebted to him for any valuable Consideration, we should be as uneasy till we have made Restitution, as an hungry or thirsty Soul till his Appetite is satisfied. The Scriptures have set it down as the Mark of an ungodly Man, *That he borroweth and payeth not again.* And in Case we are so involved that all we have is not more than sufficient to pay our just Debts, it is far better to strip ourselves naked, and cast our whole Care upon Providence, than to feather our Nests with Spoils taken from other Mens Substance.

The Motives set before us to encourage the Observance of strict Justice and Righteousness in those Instances, and in that Degree which has been mentioned, are very weighty and powerful, I had almost said irresistible; grounded upon an exprefs Promise from God himself, that they who thus hunger and thirst after Righteousness, shall be filled; shall be fed to their Satisfaction, *i e.*—that Men of truly honest Principles who are conscientiously just in all their Dealings, shall never suffer any Want or Distress on Account of their Honesty; at least all Things shall
be

be ordered to work together for their greatest Good and Benefit in the End.—Verily there is a Reward for the Righteous, as sure as there is a God that governs the Earth. It is necessary for the Support and Well-being of Society that there should be different Orders and Degrees among Men; some rich and others poor; some superior and others inferior; some to command and rule, others to obey and serve; some to live in Ease and Plenty, others to be brought up to Fatigue and Labour; and God has not any where declared that he will raise all honest upright Persons to the highest Rank of Mankind; nor that he will fill them with great Abundance of this World's Goods; but he has promised to feed them with Food convenient for them; to be with them, and to bless them in all the Changes and Chances of this mortal Life; and to place them in such a State, as may be for their greatest Advantage in Regard to both Worlds. For thus saith the LORD in his Holy Word, *Isa. xxxiii. 15, 16. He that walketh righteously, and speaketh uprightly; He that despiseth the Gain of Oppressions, and shaketh his Hands from holding Bribes; that stoppeth his Ears from hearing of Blood, and shutteth his Eyes from seeing Evil; He shall dwell on high; his Place of Defence shall be the Munitions of Rocks; Bread shall be given him, and his Waters shall be sure.* But while he blesteth the Habitation of the Just, it is declared, on the other hand, that the Curse of the Lord is in the House of the wicked, or dishonest Person, and that it shall remain in the midst of his House, and shall consume it with the Timber thereof, and the Stones thereof, *Prov. iii. 33. Zech. v. 4.* And in another Place, *He that*
getteth

getteth Riches, and not by Right, shall leave them in the midst of his Days, Jer. xvii. 11.

These Passages will bring to our Remembrance a very remarkable Incident which happened at *Devizes in Wiltshire.*

“Three Women bargained for a certain Quantity of Corn, and when the Price of it was to be paid, one of them fraudulently secreted her Quota; with which being charged by the other two, she protested with the most solemn Asseverations that she had paid the Money, and prayed that if she did not speak Truth, *God would immediately strike her dead.* The Words were scarce out of her Mouth, when she dropt down *dead,* and the Money was found in her Possession.”

A Memorial of this extraordinary Event was written upon a painted Board, fixed up at the Market-Cross, where the Thing happened.

Must not this and such-like Instances, many of which occur in History, confirm our Belief in the Doctrine of a Particular Providence, watching over the Righteous, and finding out the Iniquity of them that do Evil, however concealed or screened from the Censure of Human Laws?

On TEMPERANCE.

IF Health of Body and a clear Head, if sound Sleep, and a good Appetite, be the most valuable Blessings Nature can bestow upon us, then Temperance, the sure divine Guardian of them all, must be numbered among the greatest Felicities of Human Life. The sober, regular and careful Liver, is brisk and active, and fit for Business; always in a Capacity to turn his Thoughts

Thoughts this Way or that; to forecast and contrive, which is the most probable Method to succeed and prosper in his honest Undertakings, and cannot easily be deceived or imposed upon by the crafty Dealer: And if Fortune has set him above any common Occupation and Employment; if his Circumstances are such, that he can live without Business, yet he hates above all Things the living in Idleness, and will make Business to himself; will use of Choice what the laborious Part of Mankind are obliged to of Necessity, Abstinence and Exercise.

Some time ago, a noble Lord of this Kingdom, in a Letter to a Friend, added the following Postscript:

“ I am now in my eightieth Year: I write
“ this without Spectacles: I enjoy a greater
“ share of Health than I could expect at this
“ Time of Life: and all owing, under the di-
“ vine Blessing, to Care and Moderation in my
“ Diet, and riding every Day about two Hours
“ before Dinner.”

For lastly, the temperate Man, who abhors dainty Meats, and a delicate Palate, and chuses only plain and wholesome Diet, makes it his constant Practice to implore the divine Blessing upon the good Creatures he receives, to sanctify them to his Use and Nourishment, that they may preserve him to a good old Age, at least to the longest Period which the wise Creator has assigned for his Continuance here on Earth; and by such a Method of virtuous Living, he has qualified himself for the Society of pure Spirits, refined from the Defilements and Corruptions of Sin; yea has made himself fit to be an Associate
of

of his Redeemer, who, though He had the Fullness of the whole Earth at his Command, yet chose a State of Abstinence or rather Poverty, neglecting the carnal Enjoyments of Life, and accounting it his only *Meat and Drink* to do his Father's Will, and to fulfil all Righteousness.

On the other hand, Intemperance may be justly esteemed the greatest Curse that can befall a rational Creature, because to such a Being, it destroyeth every good End, every Satisfaction and Enjoyment in Life. The intemperate Man is unfit for Business or Friendship, unfit for Conversation, and most of all unfit for Devotion; and if in his sober Intervals he makes Pretensions to Religion, it must be a notorious Imposture and Self-Deceit, while he lives in the Practice of such a deadly Sin; and he acts as much counter to the Dictates of mere Nature, as he does to the Rules of Reason and Religion; for Self Preservation is a Principle implanted in the Constitution of every living Creature: the brute Beasts, who have no Understanding, will not be brought to eat or drink what is injurious to their Nature; but the luxurious or intemperate Liver, though he knows, and is often warned of the Consequence, yet will indulge his Appetite to the utter Destruction of his Life and Health.

To devour Fowls, Fish and Flesh, Wines and Spices, Sauces rich with many Ingredients, Confections, Gellies and Fruits of various Kinds, what an unnatural Motion, what Counter-Ferments must such a Course of Intemperance produce in the Body? And when we see Tables constantly furnished with such sumptuous Fare, we may see Gouts and Dropsies, Fevers and Lethargies,

Lethargies, and a whole Train of Distempers, lying in Ambuscade among the Dishes. It is sad to consider what Numbers there are, to whom kind Providence has given a vigorous and hearty Constitution, who are ungratefully abusing and impairing it every Day by excessive Drinking, and sitting up to unseasonable Hours of the Night; who devote their best Days to the Service of Sin, and reap very early the Reward of their Folly, which is Sicknes, Weaknes and Death.

Down the smooth Stream of Life the Stripling darts
 Gay as the Morn, bright grows the vernal Sky,
 Hope swells his Sails and Passion steers his Course;
 Safe glides his little Bark along the Shore
 Where Virtue takes her Stand; but if too far
 He lanches forth beyond Discretion's Mark,
 Sudden the Tempest scowls, the Surges roar,
 Blot his fair Day and plunge him in the Deep.
 O sad, but sure Mischance! O happier far
 To lie like gallant *Howe* midst *Indian* Wilds
 A breathless Corpse, cut off by savage Hands
 In earliest Prime, a generous Sacrifice
 To Freedom's holy Cause; than so to fall
 Torn immature from Life's Meridian Joys
 A Prey to Vice, Intemp'rance and Disease.

PORTEUS.

What Phrensies, what Outrages and Murders,
 what foolish and ridiculous Actions, what revealing of Secrets, what bitter Language, have been occasioned by this one Sin, Intemperance! Yet it is in no other Instance so pernicious to Mankind as in its Enmity to the great Christian
 Virtue

Virtue of Chastity; no wonder then that all those who have set up for Reformers of Mankind, have always made Temperance a Fundamental in their Regulations; and for the same Reason we are commanded in the Scriptures (infinitely the wisest and most perfect System of Philosophy that ever was formed) *to make no Provision for the Flesh, to fulfil the Lusts thereof; and to walk honestly as in the Day, not in Chambering and Wantonness, not in Strife and Envy; these Vices being the natural Effects of Intemperance and Excess; by which the Blood is inflamed, the Head is disturbed, the Heart perverted, and Men become a Prey to every Temptation, and every Folly in Life: and although Sottishness be shameful and indecent in Persons of all Ages, yet it is most dangerous and pernicious in Youth, whose natural Heat and Giddiness are apt enough of themselves to throw them into many Extravagances, that they had need of themselves be careful to avoid any artificial or additional Inflammation of their Blood at that Period. Their Constitution is already too much in the Power of their Passions, so that it is their Wisdom and Interest to restrain them, by the united Forces of Reason, Religion and Abstinence. A moderate Proportion of Meat and Drink strengthens and refreshes, and enables us to perform with Vigour the several Functions assigned to us in Life; the Student to read and meditate; the Tradesman, Artificer, and Husbandman, to apply themselves to the Business of their proper Callings: But Fullness and Excess obstruct the fine Springs and Movements of the Mind, and render the Workings of it confused and irregular; so that the*
Man

Man becomes unfit for Study, and most unfit for the Service of his Maker ; and much Time must be wasted in Sleep, which ought to have been employed to some useful Purposes. It has been finely observed of intemperate Drinking, “ that “ if it had been appointed as a Punishment, he “ had been reckoned a more than ordinary Tyrant that invented it.”—And yet surely the Evils that such an one would inflict upon Mankind were light and inconsiderable, in Comparison of those which immoderate Drinkers bring upon themselves ; for the Pain arising from forced Liquor would soon be over ; but these thoughtless Sinners not only bring Pain and Sorrow to their Bodies, but sink themselves down to everlasting Perdition : it being positively declared in the divine Word, that, “ they who do such Things “ shall not inherit the Kingdom of God.”

It is to be considered farther, that the Disciples of JESUS CHRIST are required *to be temperate in all Things* ; not only in Meat and Drink, but likewise in Apparel. And if we look back to the Original of Cloathing, occasioned, alas ! by the Fall and Transgression of our first Parents, we ought to be modest and humble under the Reflection of lost Innocency, and not to vaunt ourselves in that, which was done to hide our Nakedness and Shame.

Dress is intended for Distinction of the several Orders and Stations of Life, as well as for Ornament, and Security from Weather. And as God has placed some in higher Conditions than others, it is fit and reasonable that our Cloathing should be suitable to our Circumstances in Life ; to keep Men within their several Spheres and Districts,

Districts, that they may not inroach upon the Character and Condition of their Superiors; but when Persons of either Sex, not content with that Sort of Cloathing which is agreeable to their Sex and Circumstances, strive to exceed, or equal that of an higher Rank; the Glare of such a gaudy Dress tinctures the Mind with vain, fantastick Ideas, and becomes an Inlet to the worst of Vanities; it naturally seduces from the Ways of Piety, Truth and Virtue; makes the Closet, instead of a Sanctuary for Devotion, an Asylum of Pride and Self-Admiration; and perverts the Design of assembling in the House of God; so that the fine and gay go thither with the same Views as to a Theatre, to see and to be seen of others. This Love of Vanity, when it has once taken Possession of the Soul, induceth an Indisposition to Industry and useful Pursuits; yet creates a Necessity of greater Expence, which must be supported at all Hazards; if it cannot by Industry and honest Means, it must be done by bad Practices of some kind or other.

The History of *Gebazi*, 2 Kings v. 20. is dreadfully instructive, how strictly we ought to be upon our Guard lest we be tempted by a Fondness of fine Dress, to trample under Foot the Duties we owe to God and our Neighbour. When *Naaman* was healed of his Leprosy by the Prophet *Elisha*, he would fain have made him a Present, in Token of his Gratitude, which the Man of God absolutely refused; but his Servant, ambitious of enriching and adorning himself with *Syrian* Garments, resolved at once to disgrace his Master, the Religion of his God, and to defraud *Naaman*, rather than leave his vicious Appetite

Appetite unsatisfied: but the Spirit of God, which saw the secret Purposes of his Heart, suggested to the Prophet a Punishment every way accommodated to the Circumstances of his Guilt, and inflicted a Distemper upon him which made those Vanities useless at once; fine Garments would but ill become a leprous, or diseased Carcase. In fine, Extreamly blameable are all they, and act quite contrary to their Christian Profession, who delight to make a shew in the Eyes of the World, with costly Array and many Changes of Raiment, and spend all the Superfluities of their Substance in Extravagance of Dress, or luxurious Living; while they have nothing to spare for better Purposes, and are quite deficient in those noble Acts of Liberality, *Feeding the Hungry; Cloathing the Naked; Visiting the Sick, the Fatherless and Widows in their Affliction.*

On CHASTITY.

THE Scriptures written for our Instruction in every Thing that is pure and of good Report, exhort to Shamefacedness and Modesty, as a Grace that becometh Women professing Godliness: an Ornament, which, like that of a meek and quiet Spirit, is of great Price in the Sight of God and good Men. An excellent Pattern of this becoming Grace we find in *Rebekah*, who, when *Isaac* was coming to see her, and to pay his Court to her, enquired of his Servant, who he was? and when she understood it was his Master, she did not betray a foolish Fondness; she was not forward, or in haste to acquaint herself with him and receive his Caresses; but

but she stopped, she took a Veil and covered her Face, as was the Manner of chaste Virgins in those Days, upon the like Occasions. Happy had it been for *Dinah* the Daughter of *Jacob*, to have learned the Prudence and Caution of her Grandmother *Rebekah*. But her Behaviour was very different; for being about fifteen or sixteen Years of Age, she had the Curiosity to make a Visit to the Daughters of a strange Land; she went unattended and unguarded, to see the fine People and Fashions of the Place, at some public Shew; she went to see and be seen, if not into their Company, yet to gaze on the Youths of a vicious Court. Dangerous Adventure! and fatal was the Consequence: for when *Shechem*, the *Hivite* Prince of the Country, saw her, he followed her, *he took her, and lay with her, and defiled her.*

Modesty, as it is the peculiar Grace and Ornament of the female Sex, ought to be preserved with the utmost Care and Constancy, and to be kept inviolable. It is the greatest Fence, and Safeguard, and Security of their Virtues; any Breach or Transgression of it, is extremely hazardous, and often makes a Gap for Vice to enter in at. A Slip in a Woman's Honour is irrecoverable: the World is too ill-natured to forget, much less to forgive, one single Injury of this Kind.

The Heathen Philosophers confined the Virtue of Chastity to this one Sex only. *Fœminarum est ista Virtus*, says the Orator; an evident Proof of the Insufficiency, or rather Corruptness of that which is called the Religion of Nature. The Christian Religion teacheth us other Things; that the Transgression of the Divine Command

in either Sex, is a great Wickedness and Sin against God. The Youth who was so dutiful and obedient to his Parents that he was beloved by them above all their other Children, was no less dutiful and obedient to his Heavenly Father, and resolutely withstood the Solicitations of a libidinous Mistress, refusing to be drawn into a sinful Compliance, by the largest Offers that could be made him. The Holy Spirit of God, in the Person of an affectionate Father, speaks thus to every Youth; *My Son, if Sinners entice thee, consent not.* The same Advice does every good earthly Parent give to his Child, when he is approaching to Man's Estate:—"My Son, if Sinners, or if thine own Heart's Lust entice thee to do wickedly; Consent not." And canst thou, O young Man, reject or despise the Counsel of One who loves thee better than thou lovest thine ownself?

When thou art tempted to sin, stop and consider, if thou shouldst comply, what piercing Sorrows and Heart-breakings thou wilt occasion to the Father that begat, or the Mother that bare thee. Wilt thou be the Wretch that shalt thus requite thy Parents for the good Deeds they have done to thee? That shalt put them to Shame and Grief, who have brought thee up with so much Tenderness and Care? Canst thou bear to see the Tears run down their aged Cheeks? To hear them with trembling Voices lamenting your unhappy Case? Their dear Child, the Hope and Comfort of their declining Age, spoiled of his Strength and Beauty, deformed by a Vice of the deepest Dye, and rendered odious to God and Man! Nor will one Flood of Tears be able to wash away the Remembrance

membrance of such an affecting Occurrence: it will continually sit upon their Minds, to torment and vex them, to shorten their Days, and in a little Time *to bring down their gray Hairs with Sorrow to the Grave.*

This one Consideration, were there none but this, will prevail upon every ingenuous Child to mortify his corrupt affections, and to abstain from fleshly Lusts, that he may not become a Parricide, nor bring upon himself the horrible Guilt of murdering his Father or his Mother. But the Parent may be gone before, and not see the Follies of his Child; yet know, O young Man, that if thou walkest in the Ways of thine own Heart, and in the Sight of thine own Eyes, there is a GOD who for all these Things will bring thee into Judgment; who is about thy Bed, and about thy Path, and from whose all-seeing Eye no Act of Uncleaness can be concealed either by Privacy or Darknes; he will make thee sensible of his angry Presence, and will terrify thee with the Pangs of a wounded Conscience, far more dreadful than all those bodily Pains which are the natural Effects of Lewdness and Sensuality; for as a pious Writer speaks,* “end-
 “less Disquiet and Regret must one Act of this
 “Kind affix to the Soul. The Pleasure of such
 “an Action resulted from the momentary Ap-
 “petite, and must die with it; but the Regret
 “of so much Vileness ariseth from the Soul, and
 “must continue with it; and although Men
 “may endeavour to bury such Reflections in
 “the Hurry and Amusements of Life, yet they
 “may assure themselves they will find them
 “again in every Interval of Reflection; they
 E 2 “may

“ may assure themselves they will return with
“ ten-fold Horror at the Hour of Death, (and
“ what is infinitely worse) at the Day of Judgment.”

Reason is given to Man to govern the lower Appetites and to keep them within their due Bounds: in this consists the Virtue of a Man: this is the Trial to which we are called; and the Prize contended for is no less than Immortality. We are born to live for ever; we are designed for nobler Enjoyments than any this Life affords; the Assurance of which should be a constant Argument to us to remember the Dignity of our Natures, to employ our Reason to the Purposes for which it was given us, and to restrain those Appetites, which if indulged, set us upon a Level with the Beasts that perish, and disqualify us for that Happiness reserved for us in a future everlasting State. Even the innocent Pleasures and Delights of the World are below our Care, and unworthy Objects of our Desires, being frail, transitory, uncertain, and we immortal: They may be used for our Amusement and Diversion, yet are not good enough to become our Business, or to employ much of our Time in the Pursuit of them; but the guilty Pleasures of Sin, the sensual Enjoyments and Pollutions of the World, are to be looked upon as our greatest Enemies, as Thieves and Robbers, which infest our Road, and lie in Wait to take away our most valuable Treasure, our Innocency, our good Name, and the hopes of Immortality, which all die away at once, if we fall into the Snares of Sensuality.

Look forward on the one Hand to the Glory which is placed before you; the everlasting Habitations

Habitations prepared for those, who serve their Maker in Holiness, and keep themselves unspotted from the World: View, on the other Hand, the Temptations and Allurements that surround you, that would eternally deprive and rob you of all your Hopes of Glory; and tell me, what more powerful Argument there can be to abstain from fleshly Lusts than this, that *Ye are Strangers and Pilgrims upon Earth, and look for another, even an heavenly Habitation.* And farther, in Order to be fitting and qualifying ourselves for the Enjoyment of a future everlasting State, we must keep our Hearts with all Diligence, watch the first Motions and Tendencies of them, restrain and suppress, as much as possible, all impure and filthy Imaginations, and by no Means entertain, or harbour them in our Minds; fleeing with the Resolution of a Christian, from all such Places or Objects as are likely to occasion any wanton or lascivious Thoughts. To take Pains with ourselves, to subdue our corrupt Appetites, and to bring into Subjection every Thought that exalteth itself against the Purity of the Gospel, will be highly worth our while, and will be rewarded with the greatest Blessings both of this World and the next. It will let in Heaven upon us, and invite the divine Blessing into our Souls, as into a Temple, pure and holy, and consecrated to our Maker's Service; *Blessed are the pure in Heart, for they shall see God.* While we are encompassed with this Veil of Flesh, standing between us and the unseen World, we must be content to know that GOD is present with us by the blessed Effects that his Holy Spirit produceth in us. What virtuous Thoughts does he awaken and excite in

us ! What inward Complacency and Satisfaction does he convey into our Minds ! He is a Soul within a Soul, to enlighten our Understandings, to assist us in rectifying our Wills, and purifying our Affections. From his Presence there ariseth a continual Spring of Consolation in every Time of Trouble ; the comfortable Assurance of the ready Help of a Friend, always at Hand and nearer to us than any Thing that is capable of hurting or annoying us. We shall receive greater Satisfaction from the Sense of God's Favour and Loving-kindness than from the Conversation of any Friend or Person here on Earth.—And at the Hour of Death we may consider the Pains of our Dissolution, to be nothing more than the breaking down the Partition, which has so long intercepted the glorious Object, and stood between our Souls, and the Sight of that God, who is now about to manifest his Presence to us, in Joy unspeakable and full of Glory. To see God in the other World ; what is it ? It is the Height and Completion of all Happiness. A Fullness of Pleasure, such as is not in the Power of Language to describe, or the Heart to conceive. Were all the Honours and Delights, all the Riches, Glories, and Enjoyments of this lower World to be put together in the greatest Perfection, they would not bear the least Proportion to that Blessedness which is reserved for the *Pure in Heart*, to that Crown of Righteousness, which is laid up for them who have fought a good Fight, and have finished their Course with Honour and the Approbation of their LORD.

On BENEVOLENCE and CHARITY.

THE wise *Solomon*, who had the most extensive Knowledge of the World, and the greatest Experience of its Riches and Enjoyments of any Man that ever lived, declares positively that *he knew there was no Good in them, but for a Man to rejoice and to do Good in his Life.* And the Justness of the Royal Preacher's Observation will appear, by taking a very short Survey of the State of Human Life. Some have great Plenty and Abundance, and are accommodated with all the Comforts and Conveniences of Life, so that one would think they might say to themselves; "Soul take thine Ease, eat, drink, and be merry." But this one Thing, the having no Business to follow, no Employment to be exercised in; or the indulging their Appetites in luxurious Living, brings on Distempers and an infirm Constitution, so that although they possess all that the World can give, they enjoy nothing. Others, who are in outward Appearance fortunate and prosperous, yet are unhappy, restless and dissatisfied in their own Minds, and are utterly void of that inward Peace, which is the Source of all Pleasure. And others we may see, employing the Gifts which God has liberally bestowed upon them, in the Purchase of Vice and all that Train of Evils which generally accompany it, and make themselves extremely miserable, by those very Means whereby they might have made themselves and many others happy. But although we are neither vicious nor luxurious, we shall often be afflicted with Pain and Sickness, loss of Friends and other Calamities; Accidents, from which Wealth and Riches cannot in the least secure or deliver us:

whatever Age, whatever State, or Condition of Life we are in, we must expect to meet with many disagreeable Occurrences, almost every Day of our Lives ; the Way we walk is every where strewed with Thorns and Briers. There is no Good but what is mingled with Abundance of Evils ; and so fickle and uncertain are all worldly Comforts, that it is in vain to set our Hearts upon them, or to promise ourselves any lasting Satisfaction in their Enjoyment. But suppose for once, that we could any of us be exempt from the general Lot of Mankind, be free from Troubles of every Kind ; imagine a Man to be happy as Human Nature can make him ; happy in his Circumstances, happy in his Friends, and in the Possession of every worldly Blessing, during his whole Life ; yet there is one Reflection which will often arise to interrupt his Happiness, and cast a Damp upon his Spirits, and upon all his Pleasures, and that is this, *There must come a dying Day. The Thoughts of Death must be terrible to the Man that has lived at rest in his Possessions, that hath nothing to vex him, that hath Prosperity in all Things.* Bitter Reflection this ! that he must bid farewell to all his worldly Enjoyments, and to all his Comforts here on Earth, and go into another World, to appear before the Presence of his LORD, to give an Account how he has employed his Time, and those Talents with which he was intrusted here on Earth : In short, we cannot propose to ourselves real and lasting Happiness from Plenty, or *an Abundance of the Things that we possess*, in any other Way than by doing Good with them in our Generation ; diffusing them around us, and dispersing them abroad, as the Father of Heaven doth his Blessings,

Blessings, to the Good and Evil, to the Thankful and Unthankful; employing them in accommodating our poor Fellow-Travellers with necessary Comforts, as we have Opportunity, and doing all we are able to procure to ourselves and them a tolerable easy Passage through this Vale of Tears, to that blessed Rest, where true Joys are only to be found.

That which distinguishes the Gospel of CHRIST so gloriously, is its being so admirably disposed to beget mutual Love amongst Men, with all its happy Consequences to themselves and others. Here the Virtues of Humanity and Beneficence are improved into the noblest Charity, unlimited Benevolence and Good-will to our Fellow-Creatures; a Readiness to oblige and serve, and do Kindnesses to all around us. *Thou shalt love thy Neighbour as thyself, is the new Commandment*; first taught by JESUS CHRIST, who recommended and enforced this exalted Precept to his Followers by his own Example; exhorting and requiring them to love one another as he had loved them. How many Miracles of Mercy did our Saviour perform, to prove that he was the Brightness of his Father's Glory, and the express Image of that divine Providence who is good to all, and whose tender Mercies are over all his Works? Our LORD went about doing Good, healing every Disease and every Infirmary amongst the People.—To do Good, was the whole Employment of his Life, it was his Meat and Drink; who often neglected himself that he might benefit others. by doing kind Offices to them. And lastly, he has declared that whatever Act of Kindness and Mercy we shew to the miserable and afflicted, he will esteem and re-

ward them at the last Day as if they had been actually done to his own Person: *Inasmuch as ye have done it unto the least of these my Brethren, ye have done it unto me.*

The Duty thus strictly and repeatedly enjoined by the blessed Author of our Holy Religion, our own Interest and Advantage will constrain us to pursue with the utmost Constancy and Unweariedness; for certain it is, we cannot take a more effectual Method to render our own Being happy and comfortable in the World: and although a Man in doing Good may seem only to respect the Benefit of others, yet he will be all the Time laying up a solid Fund of Pleasure and Consolation for himself; his benevolent and merciful Disposition, his Readiness to assist others in in every Time of Need, will procure him many Friends, and effectually preserve him from Injuries and Ill-Treatment; if any Misfortune or calamitous Accident happens to him, all around him will press forward to come to his Assistance, who has been always ready to help and succour others in the like Circumstances. Envy will very seldom come nigh his Dwelling; People in general will rejoice at every Addition to his Prosperity and Happiness, as the good Effects of it will be extended, like the Rays of the Sun in the Firmament, to Numbers of his Fellow-Christians. And in any Undertaking that he has in Hand, who will not do their utmost to serve and further him, who has been so serviceable to his Neighbours at every Opportunity? The poor in particular will look on the charitable Man as their constant Patron and Friend; they will pierce the Clouds with continual Prayers for his Welfare and Preservation,
for

for the Blessing of GOD and CHRIST to descend upon him; and that although They cannot, He would be pleased *to recompence them at the Resurrection of the Just. To do Good, and to devise liberal Things*, will be to the liberal Soul a *continual Feast*. It is the best Provision we can make for true and lasting Happiness, and is also gratifying our noblest and highest Inclinations; for as a Poet speaks,

All Joys go less
Than that one Joy of doing Kindnesses.
HERBERT.

The Pleasure which results from the Exercise of Charity and Beneficence, is not like the Pleasures of Sin, which continue but for a Moment, then vanish away, and leave a deadly Sting behind them: nor is it like that Pleasure, which arises from the Love of Diversions, and the Affectation of wearing fine Linen, or putting on many Changes of Raiment; for these in a sick Day, or in the Time of old Age, will not please but tantalize our Souls; they will not delight, but only torment and gall us, when we come to take a Review of the Years that are past, and find upon the Close of our Accounts, how much we have bestowed upon our Pride and Vanity, how little in those Acts of Mercy and Liberality, about which we shall be so strictly examined at the Tribunal of our Saviour. Be assured that when we come to die, nothing will stand us in so much Stead, or afford us such solid Consolations, as the Remembrance of a well-spent Life, and of the Kindnesses we have done to others.

Hear old *Cato* in *Tully* glorying of this as the great Comfort of his feeble Years.

Con-

*Conscientia bene actæ Vitæ, multorumque
Benefactorum recordatio jucundissima est.*

Lastly: To do Good in our Generation will not only procure us the Esteem of Men, and a good Reputation while we live, but it will embalm our Names after Death, and transmit them to Posterity with a grateful Odour.

The Memory of the Just shall be blessed. It shall be blessed in the Places, and among the Generations of the People where he has done his good Deeds; and shall remain in as great Honour with them, as if it had been emblazoned on a Monument of Marble, by the most elegant and elaborate Inscription.

The following is an Epitaph on a Lady, written soon after her Death.

“ She was a most affectionate Wife, a tender
“ Mother, and a sincere Friend. Her Hands
“ and Heart were always ready to relieve the
“ Distressed, and her greatest Pleasure was in
“ doing Good.”

Various are the Instances and Expressions of doing Good, as various as the Necessities of Mankind, and the Occasions that require it at our Hands. We do Good, whenever we feed the Hungry; give Drink to the Thirsty; Cloath the Naked; or minister Relief to those who labour under the Pressures of Pain, Sickness or Grief: We do Good to the Souls of Men by instructing the Ignorant; satisfying the Scruples of the Doubtful; comforting the Timorous and Weak-Hearted; and endeavouring to reclaim the Vicious and Profligate. To convert the Sinner from the Error of his Ways, to save a Soul
from

from Death, and to turn others to Righteousness, will entitle us to the highest Degrees of Glory in the other World. We shall for our Reward arise from the Grave and Gate of Death, to be exalted to the Meridian of Happiness, to shine forth like the Sun in the Kingdom of the Father, and as the Stars for ever and ever.

Upon the whole, we do Good not only by Acts of Charity properly so called, but by every Act of Kindness and Courtesy that we shew to others. To be peaceful and neighbourly, to be helpful and friendly to each other in every Time of Need; to reconcile Differences, and to promote Love and Harmony amongst the People with whom we dwell; to be ready to pass over Injuries and Provocations, and, if it be possible, to make our Enemies our Friends; to be easy of Access, compliable, good-natured, and obliging in our Words and Behaviour towards all with whom we converse. In a Word, to desire and contribute to the Peace and Ease and Comfort of other Mens Lives; and to make as many of our Fellow-Creatures happy as we can, are all of them Acts of doing Good; all of them are required of the Professors of Christianity, and enforced by the most prevailing Motives and Arguments; for we are assured, that though our Zeal for the Faith of CHRIST be so strong, as that we be ready to die Martyrs in its Defence; and though our Liberality to the Poor be so exceeding great, that we are willing to give our whole Substance to feed and cloath them; yet all our Professions and all our Doings will profit us nothing, unless we be endued with that true genuine Love and Christian Spirit which is described in the Gospel by the following Marks
and

and Properties, 1 *Cor.* xiii. 4, 5, 6, 7. "Charity suffereth long and is kind; Charity envieth not; Charity vaunteth not itself; is not puffed up; doth not behave itself unseemly; seeketh not her own; is not easily provoked; thinketh no Evil; rejoiceth not in Iniquity, but rejoiceth in the Truth; beareth all Things; believeth all Things; hopeth all Things; endureth all Things;" *i. e.* The charitable Person is long-suffering, patient, and good-natured: He fretteth not himself, though he seeth others in a better and more prosperous Condition; nor is he swelled with high Conceits of his own Wisdom or Deserts.—He behaveth not uncivilly; liveth not to himself, but studies to please, to oblige and make others happy.—He is not captious or soon affronted, and never suffers himself to be stirred up into violent Rage or Passion.—He doth not rashly suspect his Neighbour of doing Evil, nor lightly take up any ill Reports concerning him: He is far from taking Pleasure in the Fall or Mis-carriages of other Men, but is glad to see them walk in the Truth, in the Paths of Wisdom and Virtue. He covereth and hideth, but never aggravates the Faults of one who is ill spoken of; is willing to credit all that can be said in his Favour; and doth not despair of, but heartily wishes, and prays for his Amendment: And finally; he calmly endures any Evils done to himself, and is determined to make no other Returns, than those of Blessing, and doing good Offices to the Man that hath done him Ill. This is true Christian Charity, that Charity which never faileth, which is the Emblem as well as the Earnest of our future Happiness. When Faith, that primary Duty of the Gospel, or
our

our Belief of all those Divine Truths which God has revealed to us in his Holy Word, shall cease, and we shall have no longer Opportunity of exercising it, because we shall see all those Things which we have believed, actually and punctually fulfilled; When Hope, that great Spur and Incitement to Goodness, shall be swallowed up in Enjoyment, in that Ocean of Pleasure which flows from God's Right-Hand; when these Virtues shall have done their utmost to convey us to the Land of everlasting Rest: When this World and all Things that are therein shall be dissolved, the Divine Grace of Charity will still continue to be our perpetual Employment, and the Ingredient of all our Happiness in Heaven. The good Works we have done on Earth, which have made us fit for so glorious a Society, will afford us unspeakable Pleasure in the Remembrance of them. And to love, and be loved of God, and of one another; and to dwell together in the most perfect Harmony, Delight and Joy, will be our Exercise and the Completion of our Bliss to all Eternity.

Yet Spires and Towers in Dust shall lie,
The weak Efforts of Human Pains,
And Faith and Hope themselves shall die,
While deathless Charity remains.

PRIOR.

An ingenious Author in writing the Life of an excellent, virtuous Lady, gives this as her repeated and particular Advice to every young Person:

“ Endeavour after the following Virtues,
“ which will more redound to your Praise and
“ Happiness

“ Happiness than all the Riches and Honours in
 “ the World ; namely,

“ The constant Fear of the most High God,
 “ or a sincere Obedience to all his Holy Laws
 “ and Commandments.”

“ An unlimited Benevolence and Good-Will
 “ to your Fellow-Creatures.”

“ A Readiness to oblige and do Kindnesses to
 “ all around you.”

“ An Example in your own Person to do
 “ every Thing that is holy, great and good.”

*Be thou faithful unto Death, and I will give thee
 a Crown of Life.*

The CONCLUSION.

SINCE GOD has vouchsafed to Mankind so full a Revelation of his Will, and has given such Testimonies of its being so, as are sufficient for the Conviction of every honest, unprejudiced Enquirer ; surely to resist so great a Light, and to disbelieve, after such credible Evidence of the Truth, is utterly inexcusable ; because we believe many Things upon much slenderer Proofs ; nay, there is scarce any Thing we do believe, the Belief of which is not founded upon less satisfying Grounds, than those upon which our Holy Faith is built. It betrays much Vanity and Pride, for a few, or a Number of Men in any Generation, to set up their own Conceits in opposition to the Sentiments and Profession of the greatest Scholars, and most virtuous Livers upon Earth, for almost eighteen hundred Years together ; and it is a shocking Reflection that so noble

noble a Creature as Man should want to discard the Doctrine of a Resurrection and a Life immortal; and desire to die the Death of the Brute-Creatures; perish, and be no more. The principal Reason to be given for such Absurdities, is, that they who lead immoral and dissolute Lives, can have no Desire to be called to an Account for them hereafter; and therefore would willingly argue themselves into a Disbelief of that Doctrine which condemns the Vices they indulge, and threatens them with the Divine Wrath and Vengeance in another World. Have these Men never trembled at our Reasoning on *Righteousness, Temperance, and a Judgment to come*? Have none of them ever felt within themselves, or discovered any Fears or Misgivings, when they were drawing near to their latter End? For if there be a Resurrection, a future Judgment, and another Life, how fatal will their Error prove, who have scoffed at these Doctrines, and derided them as fabulous or the Invention of Men? What a Consternation will they be in, when they shall be awakened out of their Graves to behold all these Things?

But whoever are sincerely desirous to do their Maker's Will, shall know, that the Religion which gives us such Informations, *is of God*; and the more they study this Divine Philosophy, the better will they be pleased with it: They will find that Peace and Satisfaction in Believing, which all the Pleasures of Sin, and the subtle Evasions of the Libertine, cannot give. Should the sober Believer happen to be deceived, no Harm can possibly ensue to him.

By

By following the Rules and Precepts of Christianity, he certainly takes the wisest Course to preserve his Health, his Substance and his Character, and to prolong his Days: He pursues the most likely Method to gain many Friends, and to make himself easy, in every State and Relation of Life; respected and beloved by all around him, so long as he continues in the World: and, if after this, he should sleep eternally, he can know no Disappointment. So that if there was to be no other Life besides the present, the Believer acts the most prudent Part, and chooses much the safest side.

Indeed in Times of Persecution, when Hunger, Cold, and Nakedness; when Scourges, Bonds, Imprisonment, and cruel Deaths were the Portion of Christians, they might well cry out and say, "If in this Life only we have Hope in CHRIST, we are of all Men most miserable." But setting aside these Cases, they who believe, have infinitely the Advantage of them who believe not, though there be no Resurrection of the Dead. And if the Gospel is an Imposture, it is so far from being prejudicial, that it is manifestly productive of all possible temporal Good to them that are trained up in it: They take the direct Road to present Ease and Prosperity, at least they pass through the Waves of this troublesome World with less Tossing and Disturbance than other Men, and their latter End is generally Peace.

But perfect Ease and Happiness is not to be expected here; there is no such Thing under the Sun: All our earthly Enjoyments are inter-mixed

mixed with Troubles of various Kinds, with Sorrow and Vexation of Spirit: And of these the best of Men have sometimes the largest Share, to serve some wise and gracious Ends of Providence. In all Ages there have been Complaints of triumphant Wickedness, and obscured or distressed Virtue: Of some who have prospered and flourished by Means of Unrighteousness and Fraud, while a just and honest Dealer has been scarcely able to get his Bread: Of a sober and temperate Man, who has been afflicted almost all his Days, while a careless and dissolute Liver has enjoyed Health of Body, with little or no Interruptions of Pain or Sicknes. A pious, benevolent, and liberal Soul (a Blessing to his Generation) has been taken away in the prime or midst of his Years; while a worthless, churlish Mortal, who neither served God, nor regarded Man, but lived wholly to himself, has been suffered *to cumber the Ground* and to continue to a great old Age. In how many Cases has Judgment been perverted by Bribery, Falsewitness or Connivance; the Innocent oppressed, and the Guilty protected? In public Calamities the Righteous suffer as well as the Wicked; and of public Blessings, the Wicked have an equal Share with, sometimes a larger Portion than the Righteous.

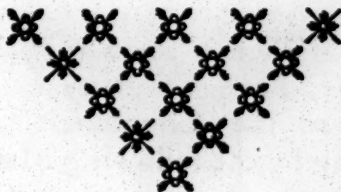
What then is to be said to these Things? What must we infer from any the like Occurrences? They have been, and are permitted by Providence, not only for the Trial of our Obedience, but to demonstrate to us the Necessity of a future State, wherein the great Governor of
all

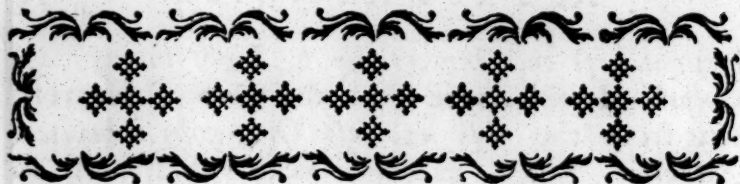
all the Earth will do Right, and render to every Man according to his Deeds. We must either believe that there will be a State of exact Retribution in another Life; or else we must suppose that God Almighty is not righteous, just and good; and to say, or to suppose this, is direct gross Blasphemy.

Upon the whole; although we are ever so sincere in the Belief of our Religion, and make it our daily Endeavour to frame our Lives according to it; yet we must not hope for an Exemption from Dangers and Calamities; the divine Wisdom making use of them to brighten our Virtues, to wean us from a Dependence upon the Things of this World, and to lead us to place our great Happiness in the Expectation of a better Life. Yet there is this Difference between good and bad Men; that the former have an undoubted Title to the divine Protection in every Condition; the latter have no Ground either from Reason or Religion to hope for it in any Circumstances. But good Men, whatever Calamity they fall into, may be assured, that God will either remove it, or make it the Means of bringing them some very valuable Blessings in this World, or the next. And in this View, we may absolutely pronounce good Christians to be the happiest of all Men, because they rest in a full Assurance, grounded upon a divine Promise, that however uncomfortable Things may appear at present, they shall *all work together for good to them that love God.*

Adored be the Name of JESUS, who has revealed to me these comfortable Truths, and
brought

brought Life and Immortality to Light through the Gospel. I will revere it as the Gift of Heaven, sent from the *high and lofty One, who inhabiteth Eternity.* LORD, evermore keep me stedfast in this Faith: On this Rock will I build my House, and though Rains descend, and Floods and Storms spend all their Fury on it, it shall not fall. It is builded upon a Rock.





THE
P O R T R A I T
O F A
CHRISTIAN INDEED,
O R
THE MAN WITHOUT GUILE.

*** S a Tree is known by its Fruit, so
* A * the True Christian is distinguished
* * from the Counterfeit and Nominal
*** one by the following Marks or Linea-
ments :

Integrity or Uprightness in his Actions.

Purity in his Thoughts and Intentions.

Veracity in his Speech and Communication.

Uniformity of Righteousness in his whole Con-
versation : And,

Constancy in that Way of universal Righteous-
ness to his Life's End.

The Christian indeed sets out early in the
Pursuit of true Wisdom or Virtue : it is his
principal Aim ; his stedfast Purpose from his
Youth up, to attain her (with the divine Assis-
tance)

tance) and there is nothing upon Earth that he desires in Comparison of her.

In all his Business and Undertakings, and in all his Dealings with other Men, *He doth the Thing that is right*: He is a Stranger to the Ways of worldly Wisdom, and is so far from defrauding or over-reaching his Neighbour, that he abhors Tricking and Deceit in every Shape: He never takes Advantage of Mens Weakness or Necessities, nor abuses any Confidence reposed in him: It is one great Part of his Christian Care, that he be Innocent and Harmless: He would not willingly do the least Wrong to any, though he could gain ever so much by it, and was sure to do it without Discovery: He would rather sit down with Loss or Disappointment, than serve himself by any Method that hath *the Appearance of Evil*. And if by any Thing he has done, Harm happens to another, beyond what he meant, he is very ready to make good the Damage. He is certainly not worse than he is taken to be, and proves ever to all Men, such an one as in Reason they may expect to find him: He is strictly just in little, as well as in great Matters: He never does an hard Thing to his Neighbour, though he knows that Human Laws would allow and justify it.

In a Word, he conscientiously observes this Rule of Righteousness, and makes it the Measure and Standard of all his Actions, "To do unto others, as he would they should do unto him."

His Intentions are all virtuous and good; He has *a pure Heart* as well as *clean Hands*. His Mind is as fair within, as his Character is without—undefiled, unspotted from the World, or
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the Flesh. He *keeps his Heart with all Diligence*, and suffers no unclean, malicious or covetous Thoughts to harbour there; but as soon as he perceives them, he treats them as he would a troublesome Companion upon the Road, or an unwelcome Guest, that would force himself into his House.

In the general Course of his Life, and in all his particular Actions, he meaneth well; his Intention is right and honest. He does not pretend Kindness, while he has Mischief or Iniquity in his Heart; nor does he pretend to serve another, when he chiefly intends to serve himself. But to whomsoever he professes Friendship, he will be a real Friend and Neighbour in every Time of Need. What he gives in Charity, *he giveth with Simplicity*, not for Ostentation, or to gain the Praise of Men, but out of Love to God, and Compassion to the Wants and Cries of the Distressed. *His Love is without Dissimulation*. In fine, his heart is quite plain and sound to the Bottom, without any Turnings or Windings or hollow Places; and in every Thing he does, he acts in that honest, ingenuous and disinterested Manner, that Men can have no just Cause to speak Evil of him; at least, he can appeal and approve himself to that Almighty Being, *Who knoweth the Hearts of all Men; Who seeth in secret, and will reward openly*.

His Veracity is unquestionable; *He speaketh the Truth with his Neighbour*, his Heart and Tongue always go together, and the one is the constant Interpreter of the other; he speaks so as to answer the End of Speech and Discourse, which is to communicate our real Sentiments to
one

one another; for he not only avoids and abominates a Lie, but carefully declines every other Art of deceiving in Talk. He never intermixes with the Truth any Thing counterfeit or fictitious, nor adds to it more than he certainly knows to be Fact: He hates to lead a Man into Mistake by fallacious Representations, never disguising or palliating what ought to be detected and exposed, nor aggravating any Matter beyond the Reality of the Case. His Testimony of Persons, and Account of Things, may safely be relied on.

He never makes use of Expressions of a double or doubtful Meaning to beguile and delude his Neighbour, nor flatters in order to impose upon, or make a Gain of him; but truly and frankly delivers his Mind upon all Occasions.

He does not say one Thing to a Man's Face, and another behind his Back; one Thing in this Company, another in that; he delighteth not to talk of other Mens Lives; he speaks Evil of nobody, unless Justice or Charity obliges him to do it. *He slandereth not his Neighbour.* He faithfully keeps his Word; and what he promises, he punctually performs. If at any Time he is called to take an Oath, he considers it as a very sacred Act, a solemn Appeal to a God of Knowledge and Truth: He dares not trifle or equivocate, or use any Art to evade the true Meaning and Intention of the Oath, or reconcile it to his worldly Interest. *He sweareth unto his Neighbour, and disappointeth him not, though it be to his own Hindrance.*

There is an uniform, even Tenor of Goodness visible throughout his whole Conduct: His Pro-

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fessions

essions and Practice agree together; and he walketh in *all the Commandments and Ordinances of the Lord blameless*. He is regular in the Pursuit of Virtue; he cannot be charged with any flagrant Instances, nor with one single Act of scandalous Wickedness, nor with any notorious Failure of Duty. He often descends into himself, and upon taking a Review of his own Thoughts, he finds, that his Resolutions of Obedience are Universal; without a Reserve for any Lust or favourite Vice; or without excepting any particular Thing, wherein he desires to be pardoned or excused. He calls no Sin little or venial: What GOD has forbidden, he will not do; what GOD has commanded, he will not leave undone: He carefully guards against the Sin that is apt to beset him; and avoids the Object or Occasion that is likely to lead him into it. He has no Fellowship with vain Persons, and chooses for his Companions *them that fear God and keep his Commandments*.

He not only attends the Public Assemblies of Christians, but is constant and punctual in performing his Closet Devotions; and in both, as serious and composed, as if the Eyes of some great Personage were fixed on him all the while.

He is not a Saint at one Time, and a Sinner at another; not one Thing in the Church, and another when he is out of it; not righteous before Men, and a Villain in secret; but he is always the same Person at all Times, and in all Places, in public and in private. His Life and Conversation are all of a Piece, and in every Respect conformable to the Laws of the Gospel. He is peaceable, meek and lowly, as well as
pure

pure in Heart: He is sober and temperate, as well as just and true: He is as full of Mercy and good Works as he is of Faith.

And finally; in this Way of universal Righteousness he perseveres even unto the last.

He does not profess the Truth only as long as She makes for his temporal Interest, and then forsake her when She is against it: He does not believe for a while, *and in Time of Temptation fall away*; but he is constant and impartial in the Love of God, and his Duty; and adheres firmly to them, whether he has the Favour or Frowns of the World: He continues walking in the Paths of Wisdom, while Hundreds go off on his right Hand and on his left: He retains his Integrity amidst all the Contagion of bad Examples, and in Spite of the Jeers and Ridicule of Scoffers. *He is satisfied from himself: He rejoices in the Testimony of his Conscience:* This is his strong Tower, amidst all the Evils that threaten him: *He runneth to it and is safe.* He often contemplates the Example of his Saviour, endeavouring *to tread in his Steps*, and to follow him as closely as he can in this frail Nature; and relying on the Righteousness of CHRIST, to make Atonement for his manifold Imperfections, and involuntary Sins; he continues *steadfast in the Work of the Lord until the Night cometh, when no Man can work.* Then he lays him down to Sleep and takes his Rest; for the good Christian never dies: *Yea though he were dead, yet shall he live:* He shall arise and live again, at *the coming of the Day of God.* And in that important Juncture, when all the Pageantry, Pride and Wisdom of this World shall pass away: When all the

deceitful Tribe, from the highest to the lowest, shall be exposed and rejected; he shall find Favour and Acceptance; receive the Commendation of *Good and Faithful Servant*, and be bid to enter into his Master's Joy.



The Portrait of a Sincere Good Christian, finished and drawn to the Life.
Taken from an Original done by
G. BURNETT, D. D.

Sir MATTHEW HALE, Knight, Lord Chief Justice of *England*, in the Reign of King
CHARLES II.

MATTHEW HALE, was born at *Alderly* in *Glocestershire*, in the Year 1609 His Grandfather was an eminent Clothier in *Wotton*: his Father a Barrister of *Lincoln's-Inn*; a Man of that Strictness of Conscience, that he gave over the Practice of the Law, because he could not understand the Reason of giving Colour in Pleadings, which as he thought was to tell a Lie: and that with some other Things commonly practised, seemed to him contrary to that exactness of Truth and Justice which became a Christian; so that he withdrew himself from the Inns of Court, to live on his Estate in the Country. And as the Care he had to save his Soul, made him abandon a Profession in which he

he might have raised his Family much higher, so his Charity to his Poor Neighbours made him not only deal his Alms largely among them, while he lived, but at his Death he left (out of his small Estate, which was but one Hundred a Year) twenty Pounds a Year to the Poor of *Wotton*, which his Son MATTHEW confirmed to them, with some Addition, and with this Regulation, that it should be distributed among such poor Housekeepers as did not receive Parish Alms.

Thus was he descended from a good rather than a great Family; and what was wanting in Titles of High Birth and Noble Blood, was more than made up in the true Worth of his Ancestors. But he was soon deprived of the Happiness of his Father's Care and Instruction: As he lost his Mother when he was three Years old, so his Father died before he was five; so early was he cast upon the Providence of God: Yet that Unhappiness was in a great Measure made up to him by an Uncle.

Great Care was taken of his Education, and his Guardian intended to bring him up to be a Divine, and being inclined to the Way of the then Puritans, put him to some Schools taught by those of that Party. In the seventeenth Year of his Age, he was sent to *Magdalen-Hall* in *Oxford*. He was an extraordinary Proficient at School, and for some Time at the University. But a Company of Stage-Players coming thither, he was so much corrupted by seeing many Plays, that he almost entirely forsook his Studies. By this he not only lost a great deal of Time, but found that his Head was filled with vain and

unprofitable, if not hurtful Ideas; and being afterwards sensible of the Mischief arising from it, he resolved upon his coming to *London* (where he knew the Opportunities of seeing such Diversions would be more frequent and inviting) never to see a Play again, to which Resolution he constantly adhered.

The Corruption of the Mind in one Instance, generally draws on a great many more after it. Young HALE being now taken off from following his Studies, set himself to pursue several youthful Vanities, but still preserved his Purity and Integrity of Heart. He loved fine Cloaths, and kept a great deal of Company; and being of a strong robust Body, he learned to Fence, and handle Weapons, in which he became so expert, that he worsted many Masters of those Arts.

He was now so taken up with Martial Exercises, that instead of going on in his Design of being a Scholar or a Divine, he resolved to be a Soldier, and to make Interest to trail a Pike in the Prince of ORANGE's Army; but an happy Stop was put to this Resolution by his Engagement in a Suit of Law, which forced him to leave the University after he had been three Years in it, and go to *London* to solicit his own Business. The Counsellor to whom he was recommended, finding in him a clear Apprehension of Things, and a solid Judgment, took Pains to persuade him to forsake the Thoughts of being a Soldier, and to apply himself to the Study of the Law; and that had so good an Effect upon him, that as soon as he had past the twentieth Year of his Age, he was admitted into *Lincoln's-Inn*. Being then deeply sensible how much
Time

Time he had misspent, and that idle and vain Things had over-run and almost corrupted his Mind, he resolved to redeem the Time he had lost, and followed his Studies with a surprizing Diligence. He Studied for some Years at the rate of sixteen Hours in a Day; he threw aside all his fine Cloaths, and betook himself to a plain Drefs, which he continued to use in many Points to his dying Day.

Yet he did not immediately break off keeping much Company, and with some vain immoral young People, till a sad Accident drove him entirely from them. He, with some other Students, being invited to a merry Meeting out of Town, one of the Company called for so much Wine, that notwithstanding all Mr HALE could do to prevent it, he went on in his Excess, till he fell down as dead before them. All that were present were not a little affrighted, and did what they could to bring him to himself again.—But Mr HALE was particularly affected, went into another Room, and shutting too the Door, fell on his Knees, and prayed earnestly to God for his Friend, that he might be restored to Life again; and for himself, that he might be pardoned for giving any Countenance to so much Excess; and he vowed to God, that he would never again keep Company in that Manner, nor drink an Health while he lived. His Friend recovered, and he most religiously observed his Vow; though he was afterwards pressed to drink Healths (especially the King's, which was looked upon as a distinguishing Mark of Loyalty, and drew many into Excess, after the Restoration)

yet he never would, though he was sometimes roughly treated for it.

This Incident wrought an entire Change in him, so that he forsook all vain Company, and divided himself between the Duties of Religion and the Studies of his Profession: in the former he was so regular, that for six and thirty Years, he never failed going to Church on the Lord's Day; this Observation he made when an Ague first interrupted that constant Course; and he reflected on it, with a thankful Acknowledgment of God's great Goodness to him in so long a Continuance of his Health. And now he undertook to enlarge his Pursuit after Learning, which he had hitherto confined chiefly to his own Profession. He set himself much to the Study of the *Roman Law*: He acquired great Readiness in Arithmetic, studied Algebra, and went through all the Mathematical Sciences. He was very conversant in Philosophical Learning (which he used to call his Recreation when he was wearied with other Studies) and attained to considerable Skill in Physick, Anatomy and Surgery: to these he added diligent Searches into antient History: He was well acquainted with the Greek Writers (yet want of Occasion to use it, wore out his Knowledge of this Language) and though he never studied Hebrew, yet by his Conversation with the great *Selden*, he understood the most curious Things in Rabbinical Learning.

But above all these, he seemed to make Divinity his favourite Study, to which he directed every Thing else, and arrived to very great Knowledge in it, as appears from his Writings on various Subjects. His Parts were quick; his
Appre-

Apprehension lively; his Memory good; his Judgment strong, and his Industry almost indefatigable.

He always rose early in a Morning, and loved to walk abroad in the Fields, not only for Health, but for the opening his Mind and the Enlargement of his Thoughts, to see the Works of God before his Eyes: He was never idle; spent little Time in Eating and Drinking: and observed great Plainness in the one, and Moderation in both: He went to no Entertainments, and made no Feasts, only for the Poor.

When Mr HALE was called to the Bar, and began to make a Figure in the World, the Civil Wars broke out, in which it was no easy Thing for a Man to preserve his Integrity and live secure: but he had read the Life of *Pomponius Atticus*, written by *Nepos*; and having observed that he had passed through a Time of as much Distraction, as ever was in any Age or State, from the Wars of *Marius* and *Sylla*, to the beginning of *Augustus's* Reign, without the least Blemish on his Reputation, being esteemed, favoured and courted by all Parties; he set him as a Pattern to himself; and observing, that besides those Virtues which are necessary to all Men at all Times, there were two Things which chiefly preserved and gained Reputation to *Atticus*; the one was, his engaging in no Faction and meddling in no Public Business: The other was, his constant favouring and relieving those that were depressed; which was ascribed by such as prevailed, to the Generosity of his Temper, and procured him much Kindness from the others, on whom he exercised this Bounty: He

resolved therefore as much as possible to guide himself by these Rules ; and was also at the same Time very careful not to provoke any by censuring or reflecting on their Actions. He was never heard to speak ill of any Person.

In the Practice of the Law, where there are so many, and such violent Temptations, continually presented, to turn Men out of the Way of Righteousness, he proceeded and persevered with the Spirit and Simplicity of the Gospel ; with Learning, Fidelity, and Courage ; was employed and caressed by Men of the highest Rank of both Parties, and of all Denominations ; defending the Oppressed in a public Manner, but relieving the Neccessitous by another Hand, not letting them know who was their Benefactor. While he was a Practitioner, he would not meddle with a Cause which he saw was unjust, any further than to give his Advice that it was so. If the Parties after that would go on, they were to seek for another Lawyer ; for he would assist in no Act of Injustice. If a Cause was doubtful or weak in Point of Law, he always advised his Clients to agree their Business.

Differences were often referred to him, which he settled, but would take no Reward for his Pains, though offered by both Parties. If they told him he lost much Time in attending to their Business ; his Answer was, " Can I spend my Time better, than to make People Friends ? " " Must I have no Time allowed me to do Good " in ? "

When he was made a Judge, he looked upon this high Office as the Appointment and Dis-
pensation

penſation of Providence ; and though, conſidered in itſelf, it was likely to be full of Cares, Anxieties and Perturbation, yet in Obedience to the divine Will, and for the Benefit of Society, which cannot be ſupported without ſuch Employments, he chearfully undertook it, receiving great Comfort and Satisfaction from the Conſciouſneſs of his own Induſtry, Fidelity, and Integrity ; and obtaining univerſal Applauſe and Commendation for the Juſtice of his Deciſions ; and for his impartial Adminiſtration of Judgment in every Bench on which he ſat, to the very higheſt, that of Lord Chief Juſtice of *England*. He abhorred the very Appearance of a Bribe, and would receive no Preſent from any one whoſe Cauſe was to come before him ; having learned of *Solomon*, that a *Gift preverteth Judgment*. He diſcouraged all private Solicitations of what Kind ſoever, and by whomſoever ; and would never hearken to any Addreſſes or Recommendations from the greateſt Perſons, in a Matter where Juſtice was concerned.

One of the firſt Peers of *England* went once to his Chambers, and told him, “ That having a
“ Suit of Law to be tried before him, he was
“ then to acquaint him with it, that he might
“ the better underſtand it **when** it came to be
“ heard in Court.” Upon which the Judge interrupted him, and ſaid, “ He did not deal fairly
“ to come to his Chambers about ſuch Affairs ;
“ for he never received any Information of
“ Cauſes, but in open Court, where both Parties
“ were to be heard alike.” So he would not ſuffer him to go on : upon which his Grace (for he was a Duke) was highly affronted and complained

plained of it to the King, as a Rudeness that was not to be endured. But his Majesty bid him be content that he was no worse used; and said, he verily believed he would have used himself no better, if he had gone to solicit him in any of his own Causes.—After having been a Judge about three and twenty Years, he, who had hitherto enjoyed a vigorous State of Health, to which his great Temperance and the Equality of his Mind did not a little conduce, was on a sudden brought very low, by a Distemper which in two Days Time broke his Constitution to such a Degree, that he never recovered it. He became so Asthmatical, that he could not fetch his Breath without great Difficulty; this determined in a Dropsy. He understood Physick so well, that he concluded his Distemper would carry him off in a little Time, and therefore he chose to have some of the last Months of his Life reserved to himself, that being freed of all worldly Cares, he might be preparing for his Change. Accordingly he resolved to resign his high Office; which was no sooner rumoured abroad, but it drew on him the Importunity of his Friends, and the Clamour of the whole Town, to divert him from it, but all to no Purpose: so he made his Application to the King for a Writ of Ease, which the King was very unwilling to grant, and offered to let him hold his Place still, he doing what Business he could in his Chamber; but he said, he could not with a good Conscience continue in it, since he was no longer able to discharge the Duties belonging to it. As soon as he had resigned his great Place to the King in Person (who parted from him with Reluctance, wishing

wishing him better Health, and assuring him that his Pension should be continued for Life, which the good Man thought too great Bounty, and desired it might be otherwise) he returned Home with as much Chearfulness, as his Want of Health would admit of, being now eased of a Burden he had been of late groaning under; and so rendered more capable of enjoying that which he had much wished for, according to his elegant Translation of, or rather Paraphrase upon, those excellent Lines in SENECA's *Thyestes*, ACT. 2.

*Stet quicunque valet potens
Aulæ culmine lubrico:
Me dulcis saturet Quies,
Obscuro positus loco,
Leni perfruar Otio:
Nullis nota Quiritibus
Ætas per tacitum fluat
Sic cum transferint mei
Nullo cum strepitu dies,
Plebeius moriar Senex.
Illi mors gravis incubat,
Qui notus nimis omnibus
Ignotus moritur sibi.*

Let him that will, ascend the tottering Seat
Of courtly Grandeur, and become as great
As are his mounting Wilhes: As for me,
Let sweet Repose and Rest my Portion be.
Give me some mean obscure Recess, a Sphere
Out of the Road of Business, or the Fear
Of falling lower, where I calmly may,

Myself

Myself and dear Retirement still enjoy.
 Let not my Life or Name be known unto
 The Grandees of the Time, tofs'd to and fro
 By Censure or Applause: but let my Age
 Slide gently on; not overthwart the Stage
 Of public Action; scarcely heard or seen,
 And unconcern'd, as if I ne'er had been.
 Thus while I pass away my silent Days
 In shady Privacy, free from the Noise
 And Bustles of the mad World, then shall I
 A good, old, innocent Plebeian die.
 Death is a mere Surprize, a very Snare
 To him, that makes of Life this greatest Care,
 To be a public Pageant known to all;
 Yet unacquainted with himself doth fall.

Having now attained to that Privacy which he
 had no less heartily than piously wished for, he
 called together all his Servants that belonged to
 his Office, and told them, "he had now laid
 "down his Place, and so their Employments
 "were determined:" upon that he advised them
 to provide for themselves; gave some of them
 very considerable Presents; to every one of them
 a Token, and dismissed all that were not his
 Domesticks. He lived almost a Year after his
 Resignation, but all the while in a very bad State
 of Health, yet continued to retire often both for
 his Devotion and Studies as long as he was able.
 He grew weary of the World, and panted after
 the Blessedness of another State. His Pains in-
 creased so upon him, that no Patience inferior to
 his could have born them without great Uneasi-
 ness; but he expressed, to the very last, such
 Submission to the Will of God, and so equal a
 Temper

Temper under them, that it was visible then what mighty Effects the Christian Philosophy had upon him in supporting him under so heavy a Load.

Not long before his Death, he was told there was to be a Sacrament next Sunday at Church; and though he was very ill and weak, he would be carried thither in a Chair, where he received the Holy Communion on his Knees, with great Devotion, as he apprehended it would be the last Time, and took it as his Viaticum or Provision for his Journey. He died on *Christmas Day 1676*, in the sixty seventh Year of his Age. His End was in Peace, he had no Strugglings, nor seemed to be in any Pangs in his last Moments. A Funeral Sermon was preached at his Interment, from *Isa. lvii. 1. The Righteous perisheth, and no man layeth it to Heart; and merciful Men are taken away, none considering that the Righteous are taken away from the Evil to come.*

He had a particular Veneration for *Christmas Day*, and after he had received the blessed Sacrament, and joined in the Performance of public Worship, he commonly wrote a Copy of Verses in Honour of his Saviour, and as a fit Expression of the Joy he felt in his Soul at the Return of that glorious Festival. There are seventeen of them already published, which shew that he had a poetical Genius, and might, if he had thought it worth his Time, have excelled in this, as well as in any other Parts of Learning; but he wrote rather to entertain himself than to merit the Laurel.

This

This that follows is supposed to be the last he ever wrote, taken from a blotted Copy, imperfect and unfinished.

Blessed Creator, who before the Birth
Of Time, or ere the Pillars of the Earth
Were fix'd or form'd, did'st lay the great Design
Of Man's Redemption; order and define,
In thine eternal Counsels all the Scene
Of that stupendous, gracious Act; and when
It should appear; and tho' the very Day
Of its Epiphany concealed lay
Within thy Mind, yet thou wert pleas'd to show
Some Glimpses of it unto Men below,
In Visions, Types, and Prophecies, as we
Things at a Distance in Perspective see:
Thou hast vouchsaf'd to let thy Servant know
That that blest Hour which seem'd to move so slow
Thro' former Ages, should at length attain
Its Time ere my few Sands that yet remain
Are spent; and that these aged Eyes
Should see the Day, when *Jacob's* Star should rise.
And now thou hast fulfill'd it, Blessed LORD,
Let me depart according to thy Word,
And let my feeble Body soon return
To Rest and Dust, and drop into an Urn;
For I have liv'd enough, mine Eyes have seen
Thy promised Salvation, that hath been
So long, so much desir'd, the Joy, the Hope
Of all the ancient Patriarchs; the Scope
Of all the Prophecies and Mysteries,
Of all the Types unvail'd, the Histories
Of Jewish Church unfolded, and the bright
The Orient Sun arisen to give Light

To

To *Gentiles*, and the Joy of *Israel*,
The World's Redeemer, blest *Emanuel*.
May this Sight close my Eyes, 'tis Loss to see,
After this Vision, any Sight but Thee.

He had a great Vivacity in his Fancy, as appears from his Inclination to Poetry, and several lively Illustrations in his other Writings; but he was always an Enemy to Wit and Eloquence in Pleading, as it was at best but a Waste of Time and a Loss of Words; and if a Jury were weak, it was an artful way to corrupt them, by bribing their Fancies and biasing their Judgments. He wondered much at the Affectation of the French Lawyers, in imitating the Roman Orators in their Pleadings. For the Oratory of the Romans was occasioned by their popular Government, and Factions of the City: so that they who intended to excel in the Pleading of Causes, were trained up in the Schools of the Rhetors, till they became ready and expert in that luscious Way of Discourse. It is true the Composures of such a Man as TULLY, who mixed an extraordinary Quickness, an exact Judgment, and a just Decorum with his skill in Rhetorick, are very entertaining to the Reader. But at the same Time it must be acknowledged, that there is not that Chastity of Style, that Closeness of Reasoning, nor that Justness of Figures in his Orations, that is in his other Writings; so that a great deal was said by him, rather because he knew it would be acceptable to his Auditors, than that it was approved of by himself.

There was another Custom among the Romans, which Sir MATTHEW HALE as much admired,

as he despised their Rhetoric; namely, that the *Juris-Consulti* were Men of the highest Quality, who were so bred up, as to be capable of the highest Employments in the State, and become the greatest Masters of their Law. They gave their Opinions in all Cases that were put to them freely, judging it below them to take any Present for it; and these were the only true Lawyers among them, whose Resolutions were of that Authority, that they made one Classis of those Materials out of which *Trebonian* compiled the Digests under *Justinian*; for the Orators, or *Causidici*, that pleaded Causes, knew little of the Law, and only employed their mercenary Tongues to work on the Passions of the People, the Senate, or the Pretors. In most of *Tully's* Orationes there is but little of Law, and what little they might sprinkle in their Declamations, they had not from their own Knowledge, but from some of the *Juris-Consulti*.

Servius Sulpitius, who was a celebrated Orator, being to receive the Resolution of one of those who were learned in the Law, was so ignorant that he could not understand it; upon which the *Juris-Consultus* reproached him, and said, "It was a Shame for a Nobleman, a Senator, and a Pleader of Causes, to be thus ignorant of Law". This touched him so sensibly, that he set about the Study of it, and became one of the most eminent of the *Juris-Consulti* that ever were at *Rome*.

Sir *Matthew Hale* wrote a Book on the Origination of Mankind, designed to expose the Hypotheses of the several Philosophers concerning the

the Eternity and Origin of the Universe, and to prefer the Account given by *Moses*, before all their Conjectures.

[That, says he, which may illustrate my Meaning in this Preference of the revealed Light of the holy Scriptures above the Essays of a Philosophical Imagination, is as follows. Suppose *Greece* unacquainted with the Curiosity of Mechanical Engines, though known in some remote Region of the World, and that an ingenious Artist had secretly brought thither and deposited in some Field or Forest an excellent Watch or Clock, which was so formed that the Motion of it might have lasted a Year or some such Time; and that in the plain Table or Dial Plate, there was not only a Description or Indication of Hours, but the various Phases of the Moon; the Motion and Place of the Sun in the Ecliptic, and diverse other curious Indications of the Heavenly Bodies and their Motions. Suppose that the Scholars of *Epicurus*, *Aristotle*, or *Plato*, had casually in their Walks, found this admirable Automaton; what Account would each of them have given of such a Phenomenon? Those of the Epicurean Sect would have told the By-Standers, "It was an accidental Concretion of Atoms, that had happily fallen together into this Posture, and had made up the Index, and all the Movements of the Machine." The *Cartesian* would have agreed with them in the main of their Supposition, but would have told them, "They did not sufficiently shew how the Engine was put in motion, and that there was a certain *Materia subtilis*, which pervaded the whole, " and

“ and that the moveable Parts, consisting of
“ certain Globular Atoms, were thereby put
“ into Motion.” A third, finding Fault with
the two former, declares, “ That it seems to
“ him, as if this Engine, and the Motions of it,
“ so analogical to the Motions of the Heavenly
“ Bodies, was wrought by some wonderful
“ Conjunction of them, which formed this In-
“ strument, and its Motions correspondent to
“ their own Existence.”

A fourth, disliking the Suppositions of the
three former, tells the rest, “ That he has a
“ more plain and evident Solution of this Phe-
“ nomenon, namely, The universal Soul of the
“ World, or Spirit of Nature, that formed so
“ many Sorts of Insects with so many Organs
“ and Faculties, with such various Motions, and
“ Congruity of their whole Composition, had
“ formed, and set into Motion this admirable
“ Machine, regulated and ordered it, with all
“ the Congruities we see in it.”

Then steps in an Aristotelian, and being dis-
satisfied with all the former Solutions, says,
“ Sirs, you are all mistaken; the Hypotheses
“ you have taken up, are all the Creatures of
“ your own Fancies and vain Imaginations.—
“ The Case is, this Machine is eternal, and so
“ are all the Motions of it, and in as much as
“ a circular Motion hath no beginning or end,
“ the Motion that you see in the Wheels, and
“ Indication of Hours, correspondent to the
“ Motion of the Heavenly Bodies, is eternal and
“ without beginning.”

And whilst the Masters and Scholars of these
several Sects, were attempting to give a Solution
of

of this Phenomenon, and had spent all their Philosophy upon it, the Artist who had made it, and heard their Reasonings, comes up and says,
 “Sirs, you have delivered your several Opinions
 “touching the Piece of Work now before you,
 “but you are all miserably mistaken; for it
 “was I that made this Watch, and brought it
 “hither: I wrought the Spring, the Fusee, the
 “Wheels, the Ballance, the Case, and the
 “Dial-Table: I fitted them one to the other,
 “and placed these several Axes that are to
 “direct the Motions; I formed the Index that
 “shews the Hour of the Day; the Figures
 “that describe the Place of the Sun, and the
 “Phases and Changes of the Moon. I dis-
 “posed and ordered this whole Machine, the
 “Manner, the Materials and every individual
 “Part of it, in such a Space of Time, even in
 “six Days.”

The plain, but Divine Narrative of the World's Original as delivered by *Moses*, is full of Sense, Congruity and Clearness; a rational Account, which gives us a clear Discovery of this great Act of Omnipotence, shews the Ignorance of the wisest Men without Revelation, and that all their Theories were inexplicable Nonsense, and the Products of a darkened Imagination]

But to return to the Picture of Sir *Matthew Hale*, or a Description of those Virtues that appeared so conspicuous in the several Transactions of his Life; though it may seem needless to add more than what have been already mentioned, yet there are some particular Instances which

which will add Grace and Lustre to the admirable Piece.

He was a devout Christian; a true Protestant, and Son of the Church of *England*; yet very moderate towards Dissenters; and very just even to those from whom he differed most; which appeared signally in the Care he took of preserving the Quakers from the Mischief that was like to fall upon them, by declaring their Marriages void, and so making all their Children illegitimate. He governed himself by the Rule of doing to others, what he would have others do unto him; therefore as he himself would have thought it a Hardship, if he had been of their Persuasion, to have had his Marriage set aside, because he could not conform to the Ceremonies of the Church of *England*; so he applied this to the Case of those Sectaries, and thought that they ought not to be barred from the Privileges of Christian Marriage, whatever Mistakes they were under in Points of Religion.

He looked with great Sorrow on the Atheism and Impiety of the Age, and set himself to oppose it, not only by the shining Example of his own Life, but by engaging in the Cause of Religion. He was a strict Observer of the LORD's Day, on which, besides his Constancy in the public Worship of GOD, he used to call his Family together and repeat to them the Heads of the Sermon, with some Additions of his own, which he suited to their Capacities. Then he used to retire for two or three Hours which he spent in private Devotion, or on
such

such Meditations as we find in his Book, entitled, Contemplations Moral and Divine: He wrote them with the same Simplicity as he formed them in his Mind, without any Art, or so much as a Thought of their being published.

He used constantly to worship God in his Family, performing that Duty always himself, if there was no Clergyman in his House. But as to his private Exercises in his Closet, he took that Care to keep them secret, that nothing can be said on this Part of his Character; only it must be acknowledged that his Humility in covering his Piety, commends him much more than the highest Expressions of Devotion could have done. He used great Caution to conceal those Acts of Religion, which our Saviour has taught us should be done in secret, such as Private Prayer, Fasting and doing Alms; not only in Obedience to the Precept of the Gospel, but from a particular Distrust of himself, for Fear he should ever do any Thing, which (if he was looked upon as a very religious Man) might cast a Reproach upon his holy Profession, and give Occasion to the Enemies of it to blaspheme.

But a Tree is known by its Fruit, and he not only lived free from all Blemish and Scandal, but shined in every Part of his Conversation. And perhaps the Distrust he had of himself, not a little contributed to the Purity of his Life; being fearful of, and watchful over himself, and more dependent on the Aids of God's holy Spirit, no wonder that such an humble Temper produced these admirable Effects in him.

He had a Soul enlarged and raised above that mean Appetite of *loving Money, which is the Root*
of

of all Evil. He did not take the Profits he might have had by his Practice; for in common Cases, he usually returned half the Fee, to those who came for his Advice. He laid aside the tenth Penny of all he got, for the Poor; and took great Care to be informed well of proper Objects for his Charities. Money was on several Emergencies sent by him to the Jails for the Relief and Discharge of the Prisoners, who did not know their Benefactor. He usually invited his poor Neighbours to dine with him, and made them sit down at his Table: and if any of them were sick that they could not come, he would send them Meat warm from the Table; and he not only relieved them of his own Parish, but sent Supplies to the neighbouring Parishes as there was Occasion. He considered the Poor were of the same Nature with himself, and were reduced to no other Necessities, but what he himself might be brought to. If he met with common Beggars in his Walks in the Country; he would ask them, why they went about so idle, and if they pleaded Want of Work, he would employ them to pick Stones, and to assist in mending the High-ways. When he was in Town he often gave to the Street Beggars, and being told that most of them were Cheats; he said, "he believed so; but some of them were doubtless Objects of Charity, and he had rather give Alms to twenty who might be Rogues, than that one real Object should perish for Want of that little Relief he bestowed upon him."

He was naturally a quick Man, but took Pains, and conquered himself to such a Degree
that

that he would never run hastily into a Conclusion concerning any Matter of Importance. *Festina Cauta* was his beloved Motto, which he ordered to be engraved on the Head of his Staff, and was often heard to say, "That he had observed
 " many wise Men run into great Errors, be-
 " cause they did not give themselves Time to
 " think: whereas calm and slow Men, who
 " pass for dull, in common Estimation, could
 " search after Truth, and find it out, as with
 " more Deliberation, so with greater Cer-
 " tainty."

He took a great deal of Pains to rule and subdue his own Spirit: He was, as he said himself, naturally passionate, which appeared by no other Evidence than that his Colour would sometimes rise a little; but those who lived long about him, never saw him disordered with Anger, though he met with some Trials that the Nature of Man is little able to bear. One who had done him a great Injury, came to him afterwards for Advice about settling his Estate; he frankly gave his Opinion, but would take no Fee of him. And when he was asked how he could use a Man so kindly, that had wronged him so much; his Answer was, "He thanked
 " God, he had learned to forget Injuries."

He loved Building, chiefly because it employed many poor People; and one Thing was observable in all his Buildings, that the Changes he made were always from *Magnificent* to *Useful*, avoiding every Thing that looked like Pomp or Vanity.

He was a gentle Landlord to all his Tenants, and ever ready upon any reasonable Complaints

to make Abatements; for he was *Merciful* as well as *Righteous*.

He was an excellent Master to all his Servants, never turned any away, unless they were so faulty, that there was no Hope of reclaiming them. If any of them had been long out, or neglected their Duty, he would not see them at their first coming Home, and sometimes not till the next Day, lest while his Displeasure was quick, he should have chid them indecently; and when he did reprove them, he did it with such Sweetness and Gravity, that it appeared, he was more concerned for their having done a Fault, than for the Offence given to himself. Yet he kept none that were immoral or unruly; and used to say, that he whose Place it was to punish Disorders in others, must by no Means suffer them in his own House. He advanced his Servants according to the Time they had been in his Service; would never give Occasion to Envy among them, by raising the younger ones above those who had been longer with him. He treated them all with great Tenderness, rather as a Friend than a Master; often gave them good Advice and Instruction, and when he made his Will, left Legacies to every one of them.

Like Solomon's righteous Man, he *regarded even the Life of his Beast*; for when his Horses grew old, he would not suffer them to be sold, or much wrought, but ordered his Men to turn them loose on his Grounds, or put them to very easy Work: He used old Dogs with the same Care. His Shepherd, having one that was

was become blind with Age, intended to have killed or lost him; but the Master hearing of it, made one of his Servants bring him Home, and feed him till he died. He was scarce ever seen more angry than with one of his Servants, for neglecting a Bird, so that it died for Want of Meat.

He was a great Encourager of all young Persons, that he saw followed their Books diligently: He used to give them Directions concerning the Method of their Study, with great Humanity and Kindness, and in a smiling pleasant Way, would admonish them if he saw any Thing amiss in their Conduct; particularly, if they were too expensive in their Cloaths, or vain and fantastick in their Dress; he would tell them, "It did not become their Profession."

He was very free and communicative in his Discourse, and loved for an Hour or two at Night, to be visited by his Friends; and though he never studied the Modes of Civility or great Complaisance, yet he never was rude or harsh towards any, unless impertinently addressed to in Matters of Justice; then he would raise his Voice to shake off those Importunities.

He was always of an equal Temper, rather chearful than merry. Many wondered to see the Evenness and Calmness of his Deportment in a very affecting Passage of his Life. Having lost one of his Sons, the Manner of whose Death had some grievous Circumstances in it; a Friend coming to see and condole with him, he answered, "These were the Effects of living

“ long; such must expect to see many sad, unacceptable Things.” And having said this, he went to other Discourse with his ordinary Freedom. For though he had a Temper so tender, that sad Occurrences were apt to make deep Impressions upon him; yet the Regard he had to the Wisdom and Will of God, maintained to Admiration the Tranquillity of his Mind. He gave no Occasion, by Idleness, to Melancholy to corrupt his Spirit, but always endeavoured to divert his Thoughts, and keep his Heart from being oppressed with Excess of Grief.

No Accidents, how sudden soever, were observed to discompose him; of which he gave a remarkable Proof in the Year 1666. Some Enthusiasts, or ill-designing People, had propagated a Notion throughout the Kingdom, that the World would be at an End that Year. Judge *Hale* then went the Western Circuit; and while he was on the Bench at the Assizes, a most violent Storm broke out unexpectedly, accompanied with terrible Flashes of Lightning, and Claps of Thunder; upon which a Whisper or Rumour run through the Croud, “ that now “ the World was at an End, and the Day of “ Judgment was come.” A general Conster-nation ensued in the whole Assembly—all forgot the Business they were about, and some betook themselves to Prayer. But the Judge was not at all affected, and would have gone on with the Business of the Court in his ordinary Manner; from whence an ordinary by-stander made this Remark; “ That his Thoughts were so “ well

"well fixed, that he believed if the World had actually been at an End; it would have given him no considerable Disturbance."

This verified what *David* had said concerning the Good Man. *He shall not be afraid of any evil Tidings, for his Heart is fixed, trusting in the Lord. God is our Hope and Strength, a very present Help in Trouble; therefore will we not fear though the Earth be moved, and though the Hills be carried into the midst of the Sea; though the Waters thereof rage and swell, and though the Mountains shake at the Tempest of the same.*

*Si fractus illabatur Orbis
Impavidum serient Ruinæ.*

HORAT.

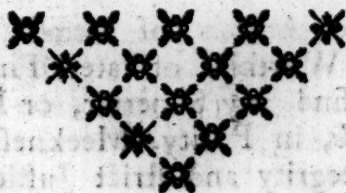
[break,
Should the whole Frame of Nature round him
In Ruin and Confusion hurl'd,
He unconcern'd would hear the mighty Crack,
And stand secure amidst a falling World.

ANON.

Search the Annals of former Ages, look amongst the Worthies of later Times, and see if you can find any Superior, or Equal to Sir *Matthew Hale*, in Purity, Meekness and Temperance; Integrity and strict Justice; Equanimity and Fortitude; Liberality to the Poor, and universal Benevolence towards his Fellow-Creatures. Let History, if History can, produce a Life so spotless and exemplary; so beneficial to Mankind; such an Ornament to his Country, and

and Family; so full of Mercy and good Works.
 And that which made the Great; the Good;
 the Perfect, upright Man was, "a stedfast Ad-
 herence to the Precepts and Principles of the
 true Religion; or his being a Sincere Chris-
 tian."

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